

THE MONTH

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THE MONTH

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SEPTEMBER, 1936

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EDITORIAL COMMENTS

The Real Issue in Spain

AMID the welter of news and views about Spain in which the public mind has been submerged ever since the civil war began on July 18th, one fact stands out so prominently that the blindest partisan cannot but see it, if he wishes, and that is that the Government and its supporters are and ever have been essentially anti-clerical; which, on the continent, means—vowed to the suppression or extermination of the Catholic Church. On the other hand, whatever cruelties are charged against the insurgents, no burning of sacred buildings, no murders or tortures of helpless priests and nuns—always the first victims of the cowardly atheist mob—no fiendish mutilations, no sadistic outrages against the dead, have ever been attributed to them. Apart, then, from every other issue, the Anti-reds deserve the support and sympathy of all who put the cause of God above secular interests. They, at any rate, are not attacking religion and, although they may not always represent integral Catholicity—much indeed would have to be learnt and done before the Spanish upper and bourgeois classes became perfect exponents of their Faith—they respect religion and certain elementary human rights, the chief being the right to serve and worship God according to conscience. From the very start in 1931 the Spanish Republic set itself to invade the rights of conscience by banishing religious Congregations and closing confessional schools. Premier Azaña in 1932, by means of his iniquitous law "for the Defence of the Republic," which in effect established a rigorous Masonic dictatorship, endeavoured to force on Catholic Spain, a legal system which included lay-education, Church suppression, dissolution of religious Orders, divorce, socialization of property and all the other panaceas of godless Liberalism, and began that attack upon religious liberty, the genuine fruit of which we are witnessing to-day.

VOL. CLXVIII. SEPTEMBER, 1936.

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"Qualis ab incepto . . ."

THE public memory is short, but the doings in Spain in 1931, a month or so after the Republicans seized power, should be borne in mind, because church-burning, priest-murder and other anti-Christian excesses characterized the very opening of the regime. *The Times* then (May 16, 1931) said frankly :

Considerations of legality have been abandoned, the Opposition Press has been silenced by confiscation, or merely by order, the High Court of Justice has been abolished, martial law has been proclaimed and legislation by edict is being hastily promulgated in a fierce endeavour to consolidate the Republic by any and every means.

For over two years these tyrants held power, with the support of a medley of Anarchists, Syndicalists and Communists, united in nothing but a common hatred of religion, and they succeeded only in ruining, by their doctrinaire "reforms," the commerce and industry of the country, and in intensifying social unrest by ruthless measures directed especially against religion and civil rights, and culminating in January, 1933, in the brutal massacre of Casas Viejas. The municipal elections in 1932 showed that the tide was turning and when at last in November, 1933, the anti-clericals had to face the electorate, they were ignominiously dismissed, with hardly a hundred seats in an Assembly of 472 members. The new Ministry was unhappily not homogeneous enough to re-draft and reform the Masonic Constitution it inherited, but the harsher anti-religious laws were amended or suspended, and in various municipalities those mayors and councils who had notoriously persecuted religion were dismissed.

The Communist Revolt

AT first, there were high hopes of a peaceful, prosperous and democratic Spain but, in spite of the lesson of the *triste bienio*, the Right elements failed to combine successfully. They had a chance of carrying through true reforms and especially of helping the peasantry to some measure of well-being, and improving the finances of a poverty-stricken country, but nothing substantial was done thus to remove the

occasion for class-war. In October, 1934, the inclusion, for the first time, of three Catholics in the Government, a number less than their strength in the Cortes justified, was made the pretext of a Red revolt in Madrid, supported by outbreaks in the "regionalist" communities—Catalonia, the Basque Provinces and the Asturias, and characterized, of course, by savage church-burnings, robbery of banks, and outrages against the clergy. This uprising, which had the full sympathy of many English "Liberals" now united in condemning the present insurgents, centred round the ex-Prime Minister Azaña, a man who figures generally in the English Press as a gentle bourgeois radical¹ but one whose inveterate secularism and subservience to Masonry have been chiefly responsible for all the recent misfortunes of Spain. The revolution was put down in a few days and its leaders Azaña, Caballero and others arrested, but the hand of the timid and divided Government fell heavily only on their dupes, and especially on the miners of the Asturias, a half-savage body of men who, brutalized themselves, had been particularly brutal in their excesses. This severity, exaggerated out of all proportion by "Liberals" and Socialists everywhere had the effect of consolidating the Opposition, and was one potent argument used to secure the return of the Left in force in the elections of February 16, 1936.

The 1936 Government really Red

IT is true that Señor Azaña, that mild idealist, was the head of the new Government, and that none of the extremists took office under him. They had no need: they were freer and more powerful as heads of all the trade unions (syndicates) and other labour groups. It may also be true that the elections were not manifestly "rigged" by the Left, although many cases are quoted of districts being terrorized, Red votes duplicated and ballot-boxes tampered with: at best, the Government, which many reckless English partisans speak of as backed by the majority of Spaniards, had fewer votes (4,356,000 against 4,910,817) than the Opposition, although Azaña's programme promised his supporters a full re-establishment of the 1931 Constitution, with further spoliation of the well-to-do and a more thorough suppression of the

¹ The character and views of this futile visionary closely resemble those of Dr. Theophilus Braga, the chief leader of the Portuguese revolution in 1910.

rights of conscience. Yet, from the first, the new regime proved powerless to restrain the atheists and was marked by a succession of wasteful strikes, by the profanation and burning of religious edifices, by robbery of land and church buildings and by an appalling series of political murders. On June 16th Señor Gil Robles could already read out to the Cortes an immensely long list¹ of murders, burnings and other crimes, perpetrated by elements of the Left in defiance of the Government police and the Government itself. When on July 13th, it became known that the Shock Police had themselves assassinated a Right Deputy and former Minister, the resentment against the futile administration, the executive power of which had long since passed into the hands of various bodies of lawless workers, came to a head in the military uprising of July 18th. No sound judgment can be passed on this action unless the fact is remembered that the Government, elected in February and largely under control of unofficial extremists from the first, had on its programme a variety of measures viewed as tyrannical by the Opposition and had lost day by day the power of fulfilling its first duty, preserving the lives and goods of the citizens. There were signs that, but for the action of the military, Spain might easily have become a second Russia before the year was out.

Regionalism in Spain

AS a matter of fact, the present issues are complicated by the separatists having taken advantage of the weakness of the Government to urge their claims for autonomy. Catalonia has actually become an autonomous republic under a Workers' Soviet, although the *Generalidad* is still allowed to exist. Galicia in the north-west has voted solidly for separation, and the fact that the Basques, a staunchly Catholic folk, have not joined the defenders of the Catholic Faith is put down to their fear that the advent of a strong central Government will delay the passing of their longed-for *Estatuto*, granting them home rule. These separatist aims are not arbitrary; they are due to racial developments and to geographical factors, and this is most marked in the case of the Basques: it has been said that English and French have more in common than Basques and Andalusians. Hence it would be prudent and politic if General Cabanellas' "Junta Defensa Nacional," the Government set up by the anti-Reds

¹ See *The Times*, June 18, 1936.

at Burgos and now claiming recognition from the Powers, were to let it be known that all these regional aspirations would be respected, just as it has already disclaimed any intention to upset the Republic or set up a permanent dictatorship.

The Church and Fascism

BECAUSE Spanish Fascists are numbered amongst those who are trying to free Spain from Bolshevism, and to rescue the Church from destruction, some English papers have seized what they think an opportunity of identifying Catholicism with that unsound political system, and thus putting the Church out of court with democracy. The *Anglican Church Times*, for instance, affects to see in this transitory association "reason to fear a world alliance between the Fascists and the Roman Church." "That alliance," it goes on, "exists in Italy. It now exists in Spain. It is possibly only prevented in Germany by Nazi obstinate folly." And it proceeds to the alarming conclusion that, if the Roman Church thus committed to Fascism "loses its spiritual power and influence," there will rest on the Anglican Establishment more heavily than ever the responsibility of upholding Christian freedom: to such depths of puerile imagining can anti-Catholic bias bring a thinker generally sound. All the supposed facts and surmises, mentioned by the writer, are demonstrably illusory. The Church in Italy is *not* allied with Fascism: being in Italy, she has to live with the system there prevailing, but she abates no whit of her spiritual independence or of her advocacy of essential human rights because of that companionship. Still less is the Church Fascist in Spain, although there the activities of militant atheism might afford a colourable excuse for such an alliance. And it is mere impudence to suggest that she would embrace German Nazi-ism for any consideration, so long as that regime remains radically anti-Christian. The *Church Times* might readily learn Catholic teaching about Fascism from various Papal pronouncements.¹

The Folly of Extremists

THE hostilities between Fascists and Communists in the East End, which were the subject of a recent inconclusive debate in the House of Commons, illustrate the futility of short cuts to social reform—the declared object of both

¹ See *THE MONTH*, June, 1929, "Catholic Church and Fascist State."

parties—and how, once the ways of reasoned argument are abandoned, violence only succeeds in begetting violence, and social progress comes to a stop. Both systems tend to deny certain primary rights of man, both, by using wrong methods to advance worthy ends, hamper their own best efforts. "Vis, consili expers, mole ruit sua," our Latin grammars used to warn us—"Strength needs wisdom to guide it, if it is not to commit suicide." The lack of wisdom in Communism has become notorious in the Bolshevik system: certain exposures in the House of the present Fascist campaign in England suggest an incredible amount of folly in its conduct. What is one to think of the following statement, quoted from *The Fascist* a few months ago—"It is well established, in spite of many shameless denials, that Jews practise the ritual murder of Christians in order to obtain fresh blood to mix in their Passover bread"? That abominable statement alone is enough to condemn the whole movement that sponsors it. Originally, we believe, the British Fascists kept clear of Jew-baiting: now in this respect they seem to have sunk to kinship with the Nazi.

Press Supporters of Religion

NATURALLY moved by the intense hatred of God and religion, manifested not less in the anti-Christian laws and projects of the Spanish Government than in the more obvious atrocities and sacrileges committed against holy persons and things by the atheist mob, armed from the national arsenals, our Catholic leaders and Press have vehemently denounced both the rulers and the rabble of which they so weakly abandoned control. So much ordinary regard for the Christian profession demanded. But, with some honourable exceptions, the English secular Press, caring little for the woes of mere Catholics, have taken sides more or less directly with the assailants of the Christian name, and, as for responsible Protestants, so righteously eloquent when Abyssinians were being persecuted, they have been singularly dumb in defence of religion in Spain. It is so convenient to ride off on the issue that a legally-constituted Government is being attacked by its own soldiers—a proceeding which has yet met with approval once or twice in British history—and ignore the real meaning of the revolt. The *Morning Post* has been more Christian. It is a paper which has never condoned, for purposes of trade or politics, the atheism of Soviet Russia, and from the

very beginning of the Spanish Republic, it exposed the blind anti-clericalism of those rebels against their King. Two other secular papers—the *Daily Mail* and the *Sunday Dispatch*—have also had this clear perception of what is truly at stake in Spain, and have earned the gratitude of Catholics by giving it vigorous expression in their columns.

Keeping the Ring

THE principle of "non-intervention" is one of the propositions condemned by the "Syllabus Errorum" of 1864, so ably dealt with in our June issue by Mr. Thomas Woodlock. It means, of course, in the absolute sense in which it comes under the Church's anathema, that no State has any right to interfere with the domestic concerns of any other State—an assertion of absolute national sovereignty which implicitly denies the solidarity of mankind, the duty of corporate charity, and the fact that no really serious national disturbance can occur in this crowded world without affecting, in one way or another, the international situation. It is a principle which, apart from the Church's ban, no State has ever respected whenever it found interference with the internal policies of its neighbour feasible and advantageous. The "unspeakable Turk," for instance, from the Crusades onwards, was constantly told to mend his manners by the European Powers. In our own day, Soviet Russia has made no secret of its purpose to subvert, whenever possible, Western civilization. And the principle is formally set aside by Article XI of the League of Nations Covenant which asserts the "friendly right" of any nation to call attention to the proceedings of any other which threatens to disturb international peace. From that point of view, the civil war in Spain has become, emphatically, the concern of the rest of Europe, and indeed of the world, and if any or all of the nations could intervene successfully to stop it, they would not be acting beyond their rights. However, since those immediately concerned, the great Powers of Europe, take contradictory views of the merits of the quarrel, any formal interference would mean taking sides and extending the conflict indefinitely. Accordingly, whatever their particular sympathies, they have all prudently agreed not to provide either party in the conflict with the means of prolonging it. That is the official attitude, but we may be sure that, with or without official connivance, assistance is being con-

veyed from various sources to both sides. There are Fascists and Communists in every great State who chafe against the wise inactivity of their respective Governments, for the fanatic never stops to think. Thought, however, is free and we who know that the formal denial and defiance of God his Maker is the greatest sin of which the spirit of man is capable, we who regard atheistic Communism as a policy essentially subversive, not only of Christian civilization but even of temporal human well-being, and who see in Soviet Russia—the main instigator of Spanish Communism—the embodiment of Anti-christ, have no choice but to pray for the success of the Burgos Government which stands, whatever its political programme, for the preservation of religion in Spain.

"Plus ca change . . ."

THE present Russian executive—a word of extended meaning now that its chief has sent to the firing-squad some sixteen of his former associates in Government—is said to be trying to reverse the movement of world-wide Communistic penetration which Lenin inaugurated. That is as it may be, but the new Constitution, to be inaugurated early next year, is at present only on paper, and it cannot change the root principle of Communism—which is the prolongation of class-warfare until the world's proletariat is supreme. On the general principle that all political systems which forcibly suppress essential human rights have in them the seeds of ultimate decay, it is probable that Soviet Russia may be compelled one day to change its spots, which disfigure the Government rather than the people, but they are still all too visible not to provoke distrust. So, at any rate, Switzerland determined, when its National Council on June 12th rejected a motion for the resumption of diplomatic relations with Russia. It is interesting to note that Switzerland, which was one of the few nations that opposed the Soviet's admission into the League—M. Motta's speech on that occasion stands out as the ablest exposure of the Bolshevik mentality on record—has, as associates in this attitude, Holland, Portugal and Yugoslavia and all the twenty Republics of South and Central America, some of which had lately to expel from their territories Communist envoys from Russia. That is a quality which might be imitated nearer home. Although as an economic theory Communism may be tolerated—many of its aims are shared by Christianity itself—it should not be used as a political weapon.

Rattling of Sabres

THE clouds of war over Spain are infecting the general European atmosphere as well. Herr Hitler announces that the period of German Army service is to be doubled, and his explanation is—the Russian menace. Some time ago the French, in dread of the German menace, formed a military alliance with Russia, and this also has prompted the new German move. And, of course, in order to pull our weight with these heavily-armed Powers, this country must also increase her military strength in every direction. How can these proceedings be described except as a repetition of the old armaments race, from which sprang inevitably the Great War, in the meantime crippling for many years the resources of the nations engaged in it? And how is the world to escape another such catastrophe unless Russia, Germany, Italy, France and England meet, and arrange a compromise between their conflicting aims and philosophies? Russia is handicapped by her communist ideal: that must be abandoned or kept at home. Germany has "Mein Kampf" with its programme of panGermanism hanging like the albatross about her neck: that must be judiciously but definitely expurgated. Italy has dreams of a revived Roman Empire: but she must learn that the modern world finds Empires anachronisms. France and Great Britain are content with what they have: well they may be, for they "possess" between them about one third both of the world's land surface and of its population. They are not aggressive, for all they want is to keep what they have. Yet they want peace most of all, and that they cannot have unless they are prepared to purchase it by sacrifice. Peace rests with these five. The United States and the Western hemisphere already have it. Cannot Europe, by compromise and concession and reciprocity, acquire it too? Another Locarno is impending: let us hope that common sense and enlightened self-interest, to say nothing of justice and charity, may guide its proceedings.

Hollywood still needs cleaning up

THE very clear, explicit and practical directions given to the world's Episcopate by the Pope in regard to the cinema business amount to this, that the experts who conduct the industry should be exhorted by every consideration,

moral and financial, that can be put before them to devote their talents to the production of films which should be morally irreproachable as well as artistically perfect. The Pope recognizes that only technical experts backed by enormous funds can turn out picture dramas which can satisfy the public desire for entertainment and instruction. He has no wish to see Catholics enter into competition with the Trade, although, of course, specifically Catholic themes may be treated by amateurs for particular occasions. It is the Film Industry that must purify and elevate itself, under constant pressure from cinema-goers organized into societies or "Legions of Decency." The principles are precisely those which should govern the production of recreative literature. In either branch of entertainment there should be nothing written or shown which condones vice or encourages crime; moreover, all those who wish to avoid sin are bound to avoid exhibitions calculated to lead to it. The Holy Father praises the American "Legion of Decency" for the discriminating zeal it has exercised in its endeavour to reform Hollywood. How much it must have had to do may be gathered by the amount that is still left to clean up. A certain association in America called the Payne Trust is quoted in the *Church Times* (August 14th) as having made a detailed examination of 115 films exhibited week by week, with the result that, in these 115 pictures, there were exhibited 54 murders, 71 homicides, 59 cases of assault and battery, 36 hold-ups and 21 kidnappings. Of the characters, 95 per cent were people of wealth, a certain proportion of them were business people but most of the others were of the leisured class, surrounded by a "small army of gangsters, bootleggers, smugglers, thieves, prostitutes and blackmailers." Nothing is said about sexuality: it may be that on the films its suppression has led to an outbreak of other forms of immorality. This is surely a grave abuse of a powerful instrument of culture.

MERCY-MURDER

A MODERN car sweeps through the market-place of an Asiatic village. The crowd edges off the thoroughfare and half a dozen pariah dogs scatter out of the way; all but one, more feeble than the rest, which is struck down and run over. It limps howling towards the huts, and the others pursue with loud barkings and drag it down and worry it. This is the law of the wolf-pack, of the buffalo-herd, the ethics of the jungle.

Extermination of the old and feeble has the sanction of custom among certain savage tribes of mankind, notably in West Africa. The usage finds some extenuation in the low level of aboriginal culture; in the absence of any reasoned recognition of man's personality, amid a society where lion and crocodile are treated as individuals and are addressed as "Mr.;" in the pressing of the population on the often precarious means of support; in ignorance of the causes and communicability of disease; in difficulty of isolation and care of the sick and infirm; and in the irritation consequent on the long-continued co-presence in a one-room hut of a creature perhaps "sans teeth, sans eyes, sans taste, sans everything," whose very humanity seems questionable and whose infirmity is a continued offence to the other inmates.

It is attributable to uncivilized man's moral sense that an attempt is generally made to compass the removal of the burden as indirectly as possible. In West Africa exposure is practised, so that wild animals and the elements may be supposed to incur the guilt of the final act.

In a healthy peasant community, if there is a mouth to fill there is usually a crust to fill it with. In our urbanized civilization on the other hand, where every slice of bread costs a definite fraction of a fixed and narrow income, the burden of the old presses heavily on the younger members. The old-age pension, however, in this country, often makes an elder a positive asset to a poor household. Again, the poor are habituated to small daily sacrifices made to help one another. For these and other reasons it was in the old days, at least, rare enough to find a poor household showing anxiety to have an old bedridden patient removed even to hospital, except in the

case of mental enfeeblement.¹ In spite of all this, the experience of other Public Assistance officials coincides with my own, that there is a growing tendency to shift the burden of the old on to the broad shoulders of the Local Authority.

It must be admitted that the development of what is virtually a State medical service helps to the same end. A busy and conscientious panel-practitioner often grudges to incurable and querulous old age the time he feels were better devoted to his younger patients; and he too becomes an advocate for the herding of the old into rate-supported hospitals where the individual touch is almost inevitably lacking, and where distance prevents frequent visiting by relatives.

Other things remaining as they are, this tragedy of the old will deepen as their numbers grow. The expectation of life has increased by fifteen years in the last half-century, and the population is becoming increasingly distributed into the age-groups over the allotted span. The process is intensified by a falling birth-rate, and is by no means compensated by the admirable fall in infant mortality. In fact, as Dr. Colvin has pointed out elsewhere, a boy and girl born to-day in separate homes, who ultimately meet and marry, are likely to have, in the middle age of their lives, three or four aged parents to succour and support, with possibly a grandparent or two thrown in. This likelihood already begins to cast its shadow before it, as any doctor realizes who has to answer the questions put to him at the bedside of stricken age.

In the middle classes the situation is complicated by the costliness of nursing and of medical and particularly of surgical treatment; by the higher standard of comfort and ease both of body and of mind, demanded by the rest of the family, with mental and æsthetic faculties well developed; by the pagan shame of contact with physical and mental debility; and, as one has often noticed, by a kind of nervous sensitiveness that shrinks from proximity to suffering, even in others. It is as if our modern education had sharpened our sensibilities without developing our judgment and self-control, and without teaching the virtue of self-sacrifice.

These among other factors are pressing a largely de-Christianized community to find a solution of the problem of the old and incurable. The decay or disappearance of Christianity

¹ Here, of course, all difficulties are increased, as it is dangerous to leave the patient for a moment, whilst the poor creature itself seems something sub-human.

in any society deprives the natural moral law of its strongest support. Hence the growth in our midst of what is aptly called "stock-yard eugenics," which ignores the rights of human personality and makes physical well-being the chief norm of fitness to live. The evil is progressive. At the beginning of the century sterilization, contraception, nudism, homosexuality, abortion and the killing of the unfit found no public support; now all these evil practices are advocated without shame by educated men and women, often indeed by members of the medical profession, and Associations are formed for their furtherance.¹ It is well known that certain doctors have drafted a Bill to make suicide and murder "legal" in certain circumstances, and that "public opinion" is being sedulously nursed to sanction this violation of the Divine Law. Just as the Birth-Preventionists secure a certain amount of unthinking support by giving their immoral practice the ambiguous title of "Birth-Control," so the advocates of "Mercy-Killing" disguise their wicked project by the name "Euthanasia" or easy dying. It is probably too late to rescue a term which is properly used to designate the use of opiates to induce sleep and so check the physical and mental distress usually, though not invariably, associated with the last stages of dissolution, from this degradation, but no one who stands for morality and clear thinking should hesitate to call the suggested practice by the title of this paper.

I submit, then, that "mercy-murder" would be a better term, as showing the true quality of the act and the motive alleged for its commission; for its general use would have the good effect of opening the eyes of the thoughtless to what they may be asked to approve of, viz., the putting to a painless death, subject (at present) to their own consent, human beings who suffer from the distressing effects of advanced senility or incurable disease. The use of the word "euthanasia" should be restricted to its proper medical sphere.

The arguments brought forward by advocates of the murder of their fellow human beings under plea of "humanity" do rarely, I think, make out such a good case for the measure as the opening paragraphs of this paper may fairly claim to do. This is in keeping with the usual methods of propaganda used by those who are unwilling to make the sacrifices of

¹ There is, for instance, a "World League for Sexual Reform," and a "Federation of Progressive Societies and Individuals"; even the Council of the British Medical Association is sometimes the medium for suggesting "reforms" of this sort in the name of "progress."

inclination needed to keep the moral law. They appeal to emotion, and stress the "humanitarian" aspect of the movement in preference to the economic. Yet surely economics is a human concern! Their common argument *ad misericordiam* takes this form—"We put hopelessly suffering animals out of their pain; why deny the same boon to man?"—an argument which, of course, lets the secularist cat out of the bag: no believing Christian could possibly use it. Man has an immortal soul and an eternal destiny, and God who unites soul with body alone has the right to dissolve their union. But here I am not concerned with the religious aspect of the case. I wish rather to consider the problem from the point of view of the secular and humanitarian State. Here on this terrain are some considerations which should make the sentimentalists pause.

The legal aspect need not delay us; it is being thrashed out. It is likely enough that, if the movement gets sufficient backing to make legislation possible, the lawyers will contrive a passable solution along the usual lines of our civilization—tribunals and certificates and the filling up of forms.

Medical difficulties are likely to be greater. Experienced men are unwilling to be dogmatic about what disease is incurable and what is not. One knows people living useful lives after an operation which was cut short as hopeless, on account of the exposure of inoperable malignant disease: a period of desperate illness followed, and all the arguments for killing seemed to be applicable. Then, unaccountably, recovery took place. I am not referring to miraculous cures but only to what doctors consider a natural, though rather rare, exercise of recuperative powers.

A recent correspondent of the *British Medical Journal* revealed another objection, glazed over rather disingenuously by the "humanitarians," by demanding the appointment, under any Act *ad hoc*, of executioners to carry out the death-sentence of the tribunal. It has generally been taken for granted that members of the medical profession will naturally act in this capacity. Perhaps the association of ideas—the suffering animal, the vet; the human victim, the doctor—creates this quite unfounded assumption. I think I may say that the present temper of the majority of my colleagues, apart altogether from religion, would be strongly against such a duty being imposed on them, quite irrespective of any remuneration involved. It requires little imagination to realize that

the social repercussions of such a step would be tremendous. Already the National Health Insurance Act is forcing many of us into the position of hired detectives in the pay of the great insurance companies : if we are to become executioners, the practice of the healing art will inevitably pass into the hands of those less conscientiously qualified to exercise it : for, be it noted, even apart from carrying out the sentence, it is the doctor's certificate that will virtually pronounce it.

There are also minor difficulties. A harassed panel doctor will be sorely tempted against his better judgment to sign away the life of a patient who has become an almost intolerable burden both to relatives and physician. After all, most men die of incurable disease, and one has frequently to decide that a given case is hopeless : how much more ready one might be so to decide, if the decision relieved one of further trouble and distress ? Or, a wealthy old man who suspects that he has out-wearied his attendants and his relatives, may still believe that his physician, at a guinea a visit, is doing his best for him, but the physician (the suggestion is made by another correspondent to the *B.M.J.*) is exposed to the insinuation that for the sake of his fees he is keeping deserving, or at least expectant, heirs out of their rights by not suggesting to his patient an easy way out of his miseries.

Consider further another human aspect of the matter which should not be overlooked even by "humanitarians." Although (at present) it is not proposed to shorten life without the consent of the doomed, this provision in practice might cause mental anguish more intolerable than the physical which it is proposed to end : one has only to picture a generous old man clinging conscientiously to life for a long time, but knowing all the while that his decision to free those around him from a grievous burden is being constantly solicited by their attitude and looks. This is not a cynical conjecture : we are considering extremes, and the sight of such suffering would be considered by many a justifiable motive for taking steps to end it.

Accordingly, it is, I think, plain that legalized killing of the senile or the insane or the grievously suffering or of those whose life inculpably causes serious discomfort to others, would introduce into the community the seeds of incalculable social disturbance, besides tending to eradicate those nobler elements of human nature which suffering is meant to exercise both in the patient and in those that tend him. Experience

has always shown that to set aside the laws of morality with the idea of obviating "hard cases" only results in more widespread unhappiness. It is an attempt to be wiser than God who framed those laws for the welfare of His creatures. When He made marriage indissoluble and turned the contract into a sacrament so as to provide for its vicissitudes, He had in view social as well as individual good. Similarly, nothing but His prohibition of murder and of theft prevents society from lapsing into the jungle. Mercy-murder, which ignores both God's law and His purpose, whatever immediate and occasional benefits it might confer, would prove a long stride towards destroying social life as well. For man is not an irrational being, incapable of profiting by suffering. Pain has often proved the stimulus to the highest acts of virtue. The moral gain outbalances, even in this world, the price paid for it.

At the same time it is the physician's duty and privilege to abolish suffering as much as is possible within the limits set by morality. And nowadays science provides many means of blunting the edge of suffering, and thus setting free, rather than inhibiting, the use of the patient's higher faculties. Moreover, since excessive pain shortens life, the alleviation of agony tends *per se* to prolong it, and it is the duty of a doctor to prescribe analgetics. It is sometimes difficult to know where precisely to draw the line, but it is always wrong deliberately to aim at overstepping it. So that even on compassionate grounds there is no case for humane killing.

Consideration of the harm done to the race by permitting divorce has done little to restrict the practice. Men are always individualist in their own personal affairs. So, merely human considerations will not hinder the unbelieving "humanitarian," who thinks this world ends all, from advocating, from genuine though mistaken motives of sympathy, the institution of mercy-murder. With all the more reason, therefore, should the Christian who knows how much is at stake labour to remove those appalling economic conditions which may one day be used to justify the extermination of the old and the useless. If the Christian conscience had shown itself more alive to the unChristian conditions of modern civilization, we should not now be faced with such abominable suggestions as mercy-murder, whether the sympathy is evoked by the victim of suffering himself or by the condition of those whom his misfortune tends in turn to victimize.

A. GUTHRIE BADENOCH.

THE WRONG FEAR OF GOD

THE fear of God of which we speak is in no way the beginning of wisdom; rather is it the starting-point of multitudinous folly. For it means that men fear to admit God's existence so that they may be free from His rule, not that, knowing God, they wisely dread the consequences of disobeying Him. The bankruptcy of Humanism—the attempt to shut out God from His creation and to find the fullest realization of the powers of human nature in a closed self-evolving universe—has always been manifest to the Catholic but is now being recognized in increasing measure by humanists themselves. Chaotic as is the philosophy of the modern unbeliever, we are far from the dogmatism of the Victorian agnostic whose foolish cocksureness furnished such sport for the wit of Mallock and other contemporary critics. And, although in our own days there is plenty of material in the writings of modern scientists and philosophers to exercise the satiric powers of honest thinkers like the late Harvey Wickham, not to mention our many Catholic champions,¹ still an unwonted note of humility, even of defeatism, is sometimes to be found in the speculations of those most remote from the Catholic tradition. They have found that modern science, for all its immense intellectual achievement, can do little to advance real culture, and that modern philosophy, essentially relative and subjective, cannot maintain a grasp upon truth. The "Flight from God"² continues, but the fugitives are more and more bewildered. There is hope here, for it was not till the Prodigal discovered that his wealth and independence only landed him in a pigsty that he began to think of returning to his Father. It may hearten the Christian to see that some at least of the After-Christians are becoming aware of their own futility.

Thus the celebrated psychologist Dr. Jung, in his book "Modern Man in Search of a Soul," says of his subject that "he has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humaneness," without thereby

¹ It was while still outside the Church, however, that Mr. Arnold Lunn wrote his powerful indictment of the pseudo-philosophers, "The Flight from Reason."

² See, for an analysis of the modern atheistic confusion, "The Flight from God," by John Murray, S.J., in *THE MONTH* for May, 1936.

finding peace or happiness. He tells us that he has treated hundreds of educated middle-aged persons, mostly Protestants, but with a sprinkling of Catholics and Jews, who had fallen ill "because [they] had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook." Many sought his aid because they could not find any meaning in life, and were tormented by problems which modern philosophy and modern religion were unable to answer. And Jung adds that he, too, had no answer to give them. He concludes that as religious life declines so do neuroses increase—a striking contradiction to the view of Freud, who has described obsessional neurosis as a distorted private religion, and religion as a kind of universal neurosis.

With reason itself so incompetent to heal, the age has lost too the help of faith. Jung thinks that the tendency of some modern religious movements, like Christian Science, to claim the qualities of science is a sign of a gnostic development. Their followers feel that belief cannot give them certainty, and seek it in personal experience. Accordingly, he sums up—

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the Universities inculcated an intelligent rationalism, with the result that to-day we plead in vain whether for faith or reason (p. 276).

Taking Jung's "Church" to mean the non-Catholic sects, there is a certain truth in this. Religion outside Catholicism has always lacked a rational basis. Schleiermacher, the German anti-rationalist, at the beginning of last century, tried to base religion on an emotional reaction to ascertained truth, and later writers make it consist in personal experience, or pragmatic experiment. But the Church which "baptized" Aristotle insists on reason being given its true place. There is nothing "blind" in the faith which she teaches or in the *rationale obsequium* which she demands of her children. Nothing has been more conducive to religious chaos amongst the non-Catholic sects than their lack of any sound or consistent philosophy. How can any metaphysical science, least of all that of theology, be stable when the very first principles of thought are in doubt or dispute? Accordingly, we

find that many Protestant teachers do not stand by their own formularies; Anglicans, for example, pick and choose amongst the Thirty-nine Articles, approving some and, if not throwing others overboard, marking them, so to speak, as "not wanted on the voyage!" Nor does Nonconformity fare any better. Dr. Scott Lidgett, in his book "My Guided Life," says of the lectures which he attended at University College, London :

Hence my studies led me into an *impasse*, owing to the unresolved conflict between my religious convictions and my philosophical teachers, in which the former prevailed. It took years of subsequent study before I found a way of escape from this somewhat prolonged deadlock (p. 43).

Probably Luther, with his violent distrust of reason, is responsible, at least in part, for this state of things. For Christian philosophy is never regarded by the sects as the handmaid of theology and rather takes the role of a boarding-house-keeper, trying to draw people from the household of faith by advertising new and attractive views.

Outside the "Churches" the inability to philosophize correctly is much more marked, amounting in many cases to a repudiation of logical principles, even of the principle of contradiction. There are some who are unable to see the rational evidence for the existence of God. Sir James Frazer, for instance, whilst stating, modestly enough, in the preface of his book, "Man, God and Immortality," that he thinks that in the long run his facts will be found more valuable than his theories, does not even admit that such evidence exists. In his chapter on "The Origin of Man's Conception of God" he divides the possible sources of that idea into two—Intuition and Experience. The first he rules out as regards the bulk of mankind : the other is twofold, viz., experience of our own minds and of the external world. But, whilst allowing that "certain extraordinary mental states . . . are often explained by the supposed interposition of a spirit or deity," he by no means admits the explanation, and dismisses "the witness of creation" by denying, with Hume, that "cause" is anything except "invariable sequence."

He then states in his own fashion the "witness from conscience," saying "that the generality of educated men to-day would probably hold that, while the departments are worked

by impersonal forces, the universe as a whole was created and is still maintained by a great supernatural spirit whom we call God." But to himself this carries no conviction—"Thus in Europe . . . the central problem of natural theology has narrowed itself down to the question, Is there one God or none? It is a profound question, and I for one profess myself unable to answer it." Yet illogically enough, as the italicized words suggest, he says in a further passage—"God is always brought in to play the part of a cause; it is the *imperious need of tracing the causes of events* which has driven man to discover or invent a deity."

Thus like Herbert Spencer and other professional agnostics, Sir James Frazer has to admit that reason demands a First Cause for the Universe, but he tries to veil his admission by slipping in the word "invent."

We may note in passing a fundamental flaw in Sir James Frazer's "theories" regarding the origins of religion. He assumes that the savage to-day so closely resembles "primitive man" that, at least in great measure, their religious beliefs and practices are the same. This assumption implicitly denies the fact of cultural evolution: we have no right to suppose that primitive man never developed. The modern savage has a history, though it may not be a written one. Moreover, cultural evolution is not always upward, as some of our opponents are themselves glad to point out when they claim that modern Catholicism has degenerated from the pure and simple Gospel which Christ delivered.

As further illustrating the "futility" of the humanist efforts to do without God, we may turn to "Psychology and Religion," a book by an eminent physician, David Forsyth, M.D., D.Sc., whose reasoning may be taken as typical of the mentality of many cultured agnostics. He tells us that he lost his belief in Christianity through the study of other religions, since apparently his Anglican teachers did nothing to prepare him for what he so learnt. From his observation of the many resemblances between diverse creeds he concluded that all religions were partly true and partly erroneous. And further that what was true was a "deep, underlying religious impulse shared by them all." Since each man tended to believe what he had been taught in childhood,¹ it was a

¹ It is true enough that we start by believing what we are taught, but when in adolescence we examine our beliefs, the Catholic finds nothing to discard as contrary to reason, whereas the non-Catholic will find little force and no finality in the motives of credibility which he is offered.

case of one assertion against another, and so the wise showed their wisdom by rejecting all differences. It is obvious that in the case of many outside the Church a religious education of this sort must end in upsetting their traditional faith. Unless the authority which is behind the religion taught us in our youth can, when questioned later, give an account of itself which satisfies reason, then its teaching will readily be called in question. Religion is not to be recommended *primarily* because it brings peace to the human heart and because it satisfies our higher aspirations so fully, but because it is true and because its motives of credibility rest mainly on external and verifiable elements, the testimony of God expressed in miracles, the promises of God fulfilled in fact. To stress overmuch the subjective and interior elements paves the way for the false conclusion that, as other people's religion satisfies them, the apprehension of truth is a matter of temperament and that truth itself is not Absolute. If children are taught that natural reason, at work on human origins, can reach conclusions which revelation does but extend and intensify, then the study of pre-Christian and other religions need produce no unsettlement. We find ourselves constantly coming back to a neglect of reason as the cause of so many troubles of to-day.

To reinforce the agnostic conclusions which he draws from Comparative Religion, Dr. Forsyth invokes what he calls the Theory of Projection—a dignified term, it seems to us, for the old-established fact that intense desires and fancies have a tendency to presume their fulfilment. It needed no deep psychology to recognize that. However, the writer tells us :

Just as a little child projects its fantasies into the outside world and never doubts that they have a being outside itself, so religion projects its fantasies of spirits and gods, without realizing the infantile error it is making. The whole worldwide mysterious business of gods, from savage to Christian, is an example of projection on a colossal scale (p. 168).

In this airy fashion does the modern sciolist, projecting *his* desires and fancies, sweep away the wisdom of the ages and the witness of countless saints and scholars, seemingly unaware of the puerility of the proceeding. Sometimes, no doubt, the wish is father to the thought, but why should it always be

so? The desire for God, as the Church teaches, is a subsidiary proof of His existence, for the Creator cannot be thought to have endowed His creature with aspirations wholly alien from his nature and destiny. Canon O. C. Quick, of St. Paul's, in his book "The Ground of Faith and the Chaos of Thought," shows where Dr. Forsyth goes astray :

Certainly, it is true that man's desire is a prime cause of his belief in God. Would man ever have discovered food, if he had not first had an impulse to eat, or truth if he had not first desired to know? But to talk as though a causative desire were in itself a reason for invalidating the belief to which it leads is simply muddle-headed. It is a failure to distinguish causes from reasons (pp. 12-13).

This is not to say that sometimes religious-minded people have not exaggerated this argument for God's existence. Thus we find in Donald Hankey's "Student in Arms" the famous statement that "True religion is a gigantic assumption that the sight of the mind is truer than the sight of the eyes. It is betting your life that there is a God." And a commentator thus embroiders the statement :

The atheist cannot prove that there is no God. The believer cannot prove that there is one. But he takes a chance on it to the extent of betting his life. He lives as if there were a God. . .¹

Thus these writers, innocent of philosophy, blunder into Kantianism, the source of so much intellectual and moral confusion, and equivalently deny any certainty in religion. But knowledge of the existence of God is not a form of sublimated sportsmanship; faith in the full sense may be a "venture," but not so the facts which dispose to faith and which can be determined by logical process. It is all very well to be on the side of the angels; but we must not set aside that noble faculty which we share with them—our intellect.

A word in conclusion on the vastest and vaguest of the theories which God-shirkers make use of to support their claim to be rational beings and yet avoid the goal to which reason points—a Self-Existent First Cause. Materialistic Evolution means the development of everything from next to nothing, a process consisting of countless links and not a few kinks. The

¹ "Saints gone Mad": a study of the Group Movement (Harrison).

term Evolution may be conveniently narrowed. In Organic Evolution, the development of the earth to be the habitation of man, is disputed by none: it is taught in the Scriptures. But the origin of life and reason upon the earth is quite another story. Your agnostic evolutionist has never faced the fact that during the millions of years between the first debut of the earth as a separate planet and its earliest equipment as the abode of life Evolution has been, so to speak, in reverse. Sir Francis Younghusband, in "The Living Universe," draws attention to this singular *volte face*:

Contrary to what might have been expected from the second law of thermodynamics, there has been, ever since the earth parted from the sun, a distinct winding-up process, counterbalancing the running-down which physicists would have led us to expect. The sun . . . radiating away its heat. The earth . . . also . . . all would end in the death of the whole universe. Then . . . right athwart the running-down process comes the work of these invisible powers . . . they clutched the atoms and organized them into higher and higher forms till . . . the primordial germ from which all life on this earth has sprung was brought into existence (p. 33).

How was it that the process of disintegration which the sun underwent was arrested and reversed in the case of the earth? The very essence of Evolution is unbroken continuity, yet when, after a gap of a vast number of years, the second (biological) Evolution does begin, it does not stand in any recognizable relation to the first, but, on the contrary, seems to point in a different direction. The theorists cannot have it both ways: the term "Evolution" may fit either one of these processes, but not the two together. We are reminded of Pope's lines:

One science only will one genius fit:
So vast is art, so narrow human wit.

But the agnostic theory of Evolution results in another insoluble dilemma. It assumes that everything—earth, life, mind, society—arose from the original primitive nebula, and although the gulf between life and non-life has never yet been actually bridged, the theorist says it *must* have been in the past and probably will be in the future. This very unscientific assumption is necessary if the theory is to stand. However the biologist declares that the assumption is fundamentally false.

The principle that "all living organisms are derived from pre-existing living organisms without break . . . is one of the chief foundation stones of the modern doctrine of organic evolution."¹ It is true that the writer of these words seems to think that in the long ago nature's laws were in some way different and that life did arise from non-living material, but this again is an unwarranted conviction, adopted as the only means of saving the Evolution Theory.

Biology, therefore, must abandon its basic principle—on which the whole industry of canned foods, not to say the practice of sterilizing medical appliances depends—and become a mere branch of Physics, or else Evolution, *as a complete explanation of the Universe*, must be given up.

Some have given it up—not to return to Creationism, but to devise yet another unscientific explanation—Emergent Evolution. According to this teaching it is frankly admitted that some elements, such as Life and Mind, cannot be foreseen in the several constituent elements which immediately precede them, so they are simply said to "emerge." Yet the two terms "Evolution" and "Emergence" are mutually contradictory: what is granted by the one is taken away by the other. "Science" of this sort, confronted by these contradictions, has nothing scientific to say.

Still, when all is said and done, we cannot claim that the recognition of the collapse of materialism is very general. Here and there, honest men in the higher ranks of science frankly express their inability to give any sure answer to the great questions of life and destiny. As to the meaning of life, Jung says: "I had no answer to give." As to the question of God's existence, Frazer says: "I . . . profess myself unable to answer it." As to the origin of the Universe or its purpose or aim, Sir Arthur Keith² says: "I do not know," though he adds that scientists "do not despair of finding out." But they cannot, so long as they ignore the rational processes which point to God and reject one whole source of knowledge—Revelation. Altogether, there is a strange reluctance amongst our agnostics to arrive at the conclusion of an Unc caused Cause, although the only alternative appears to be the stultifying contradiction—an Unc caused Effect.

A. G. HERRING.

¹ Encyclopædia Britannica, "The Theory of Evolution."

² "Darwinism and its Critics."

THE EARLY MIND OF ANGLICANISM

THE WITNESS OF THE HOMILIES

AS compared with the Thirty-nine Articles, the Book of Homilies of the Church of England has not only passed out of common knowledge, but has been neglected even by historians and students of religion. Yet if the spirit of the Elizabethan Establishment is to be understood we must take stock of these official discourses, for they were the chief positive means whereby the Catholic tradition was gradually obliterated from the mind of Elizabeth's England. The Articles, imposed by law on the clergy and professions, had, no doubt, their share but, to secure some show of surface uniformity, many of them were couched in ambiguous language, and in any case affected only the educated, whereas the Homilies were addressed to all as an authentic interpretation of the new Church's mind. According to the regulations issued (1547) under Edward VI when the First Book was published—regulations made stricter and more explicit when Elizabeth, in 1563, issued a supplementary Book Two—they were to be read consecutively, and no other sermon delivered, every Sunday morning: later, on every Holy Day and twice on Sundays. The effect of one-sided mass-propaganda practised to-day by the Totalitarian States was thus anticipated long ago by Tudor tyranny. These tendentious expositions which contain much that is hostile to, and not unseldom abusive of, Catholic doctrine, were uttered from pulpits closed to every other voice, all through the reign of Elizabeth, and cannot fail to have influenced the generations that heard them. "What I tell you three times is true," wrote the humorist, alluding to the effect of repetition. The Elizabethan had the new "tradition" of Protestantism drummed into his ears, not three times only, but every time he went to those Church services which he was obliged under penalty to attend. And not only was the layman compelled to listen but the preacher had no choice as to what to preach. He might not stray without special permission beyond the limits of his text, a prohibition which affected alike those who would go further in innovation and those who were loath to go so far. And indeed as the ecclesiastically-trained Marian priests

died off or were supplanted, many of their successors, "ignorant and illiterate men" though not otherwise like the Apostles, must have been quite content to have their Sunday discourses thus provided for them, to be read "diligently and distinctly."

And so for a generation or two the unhappy Elizabethan church-goers heard nothing in the way of doctrine than what the Homilies, following each other in unvarying rotation, conveyed to them. Ill-instructed as many of the older hearers must have been in the traditional teaching of the Church, with which the young were wholly unacquainted, we need not wonder that the substance of that teaching was blotted out from the popular mind, even before the regulations were relaxed and extempore and original preaching was again heard in the pulpits of the new National Church. The Homilies, before they passed into comparative obscurity, had done their work. The Protestant atmosphere which has shrouded Anglicanism ever since, and which neither Prayer Book nor Articles did anything to dissipate, was chiefly due to them. They contain a certain amount of sound moral teaching, and err as much by what they leave out as by what they assert, but they are Protestant to the core. The Articles alone, the fruit of contention and compromise, could not have secured that result. Indeed, in spite of the declared purpose of their authors, they were singularly ill-adapted to secure that uniformity of belief at which they aimed. It exhibits a splendid triumph of hope over reason and experience that the Elizabethan Convocation of 1562 should have published these Articles "for the avoiding of diversities of opinions and for the establishing of consent touching true religion," and that the Royal declaration prefixed to them should

take comfort in this that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to us that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, *men of all sorts take the Articles of the Church of England to be for them*; which is an argument again, that none of them intend any desertion of the Articles established.

To set forth canons of belief and practice the subscription to which should argue agreement "in their true, usual, literal

meaning," whilst at the same time (as the words italicized clearly hint) to admit that they are so ambiguously worded that each signatory may interpret them as he pleases, is itself a confession that in a Church founded on private judgment nothing more than verbal agreement on statements of belief could be demanded: hence, ever since, in harmony with this start, the main purpose of the perpetual Anglican search for "unity" has been mainly concerned with "finding a formula," patient of different and even contradictory meanings.

The Homilies, however, as may be implied from Article XI, were intended to be a popular exposition of the teaching of the Articles, a sort of official commentary, giving an authorized interpretation of the ambiguities purposely inserted in that document, and consequently more expressive of the anti-Catholic Anglican mind in those early days. It was by means of these discourses that Elizabeth's Church fulfilled what she conceived to be her teaching mission, until, one presumes, their reiteration proved so wearisome that the rules enjoining them gradually fell into desuetude and the Anglican pulpit entered into that almost complete "liberty of prophesying" which it has since enjoyed.

It would be of little interest to set out in detail the several doctrines embodied in the Articles for which the Homilies thus provide an authoritative gloss. Yet their ignorance of the genuine Catholic teaching, their insistence on fragments of revelation without the other truths which balance them, their confusion of abuses with legitimate practices, their lack of logical foundation for the dogmatic attitude they assume—all these characteristics of the *mens heretica* are almost as conspicuous in those Homilies which treat of faith in distinction to morality as in the Articles themselves. The First Book appeared six months after the death, in 1547, of Henry VIII, that valiant "Defender of the Faith," and it contains twelve discourses with the promise of more, the subjects of which were actually mentioned. Not till sixteen years later (1563) did Elizabeth issue the Second Book, containing thirty-eight treatises, to which was added, in 1573, a lengthy treatise against Rebellion in six parts. The first folio edition combining the two books was issued in 1623, the year that saw the appearance of a more famous First Folio, containing the works of Master William Shakespeare. Even after the injunctions about using it were relaxed, the book continued to be frequently republished, as it was part of the necessary

furniture of Anglican churches. Bishop Ken, in 1683, inquired, as recorded in his Articles of Visitation, of the Churchwardens of his diocese whether their churches were provided with "a large bible of the last translation, a book of Common Prayer lately published in 1662, the book of homilies set forth by authority . . . and a decent surplice." The official demand seems to have continued for a long time, since the Clarendon Press edition of the book published in 1822 mentions five previous editions in that century. However, the Low Church *English Churchman* (November 13, 1891), alarmed at the spread of "Anglo-Catholicism" to which the Homilies are anathema, lamented alike their inaccessibility in a reasonably cheap edition and the difficulty of making them acceptable to modern taste without re-editing them in the English of to-day. No parson, even of the "lowest" persuasion, could make use of them now without emptying his church. No attempt, however, at revision or bringing up to date in matter or treatment was ever made; still, what looks like a cheap reprint of the original was issued by the S.P.C.K. in 1914, reproducing the Clarendon Press edition of 1864.

The authorship of these various discourses has not, in many cases, been conclusively determined. According to Forbes on the Articles the chief doctrinal essays in the First Book are from the pen of Cranmer, and Jewel is said to be responsible for a large share in the Second. The style of the Second Book is indeed much more coarse and abusive than that of the First, and the attacks on the doctrines and practices of Catholicism, shamefully and foolishly misrepresented, more frequent. It is here that we find the genesis of that ill-grounded and scurrilous hostility to the Faith which still bears evil fruit in the polemical writings of the Protestant underworld. As one example of how the hesitancy of the Articles is given a definitely anti-Catholic determination, we may turn to the sermon "On the Sacrament for Whit-Sunday," attributed to Jewel, which shows that the XXXIst Article, stigmatizing the "Sacrifices of Masses" as "blasphemous fables and dangerous deceits," was not directed merely against the frequent celebration of the Divine Sacrifice, but against the idea of sacrifice itself. "We must then take heed lest, of the memory it be made a sacrifice; lest, of a communion it be made a private eating; lest, of the two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive." And later on—"Herein [in the appropriation of

Christ's merits] thou needest no other man's help, no other sacrifice and oblation, no sacrificing priest, no mass." Again, "Christ commanded to His Church a Sacrament of His Body and Blood: they have changed it into a sacrifice for the quick and the dead." The Church which Elizabeth and Cecil founded was definitely and radically a Church which repudiated the Catholic priesthood and sacrificial worship. The Homilies, which "contain a godly and wholesome doctrine" (Article XXXV), make this plain.

For the Notes of the Catholic Church, as sure means of discerning the City set on a Hill—Unity, Apostolicity, Catholicity, Holiness and the others—Article XIX substitutes two, of little value as distinguishing marks—the preaching of "the pure Word of God," and the due administration of the Sacraments. The fuller elaboration of these criteria in Jewel's discourse does not make things clearer but rather emphasizes their absence in the Establishment. "The true Church," says the preacher, ". . . hath always three notes or marks whereby it is known: pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline." But surely, unless the inquirer has some means of knowing what doctrine is pure and sound, when Sacraments are duly ministered and how discipline is rightly used, he is left just where he was. We know that the true Church must possess these qualities, but it is not they that *show* her to be true: they are not fitted to be signposts because they themselves require prior authentication. These Anglican "marks" are not self-evident. If told that a certain house was of the right shape and colour, and in the right locality, and not told what "right" meant, you would not be helped to find it. And even so, at what period of the history of Anglicanism has it been able to secure the presence of these three "Notes"? Any claim to them has long ago been abandoned in favour of the one Note of "comprehensiveness" which Anglicanism has now adopted if haply so it may conceal the fact that it cannot clearly define what is "pure and sound doctrine" and what is not.

Of the moral disorder resulting from the supplanting of the old religion by the new, the Homilies bear ample witness. It is not, of course, always safe to judge the moral level of any society by the denunciations directed by zealous preachers against its notorious sinners, but there is plenty of sober historical evidence to show that in this case the Homilies do not

exaggerate. And indeed if definite laws of conduct and severe sanctions, while still believed in, are generally hard put to it to preserve fallen man from corruption, what can be expected when both law and sanctions are denied or called into doubt? How readily may "justification by faith only" be twisted to excuse laxity of conduct. And when the ecclesiastical authority which enforced the law and upheld the sanctions has also been subverted, what can stem the evil tendencies of human nature?

Prominent among the complaints of the preachers in these early Elizabethan times is the decline in church-going. "There appeareth at these days great darkness and negligence of a great sort of people in resorting to the church . . . as also much uncomely and unreverent behaviour of many persons in the same . . . it is lamentable to see the wicked boldness of those that will be counted God's people, who pass nothing at all of keeping and hallowing the Sunday." There was little, indeed, to attract the people, either spiritually or materially in Elizabethan places of worship, desecrated and deprived of their ornaments by puritan zealots, and of the Presence they were erected to enshrine. "It is a shame to see so many churches so ruinous and so foully decayed, almost in every corner. . ." "Do ye your parts, good people, to keep your churches comely and clean : suffer them not to be defiled with rain and weather, with dung of doves and owls, stares and choughs and other filthiness, as it is foul and lamentable to behold in many places in this country. It is the house of prayer, not the house of talking, of walking, of brawling, of minstrelsy, of hawks, of dogs."

Even more outspoken are the diatribes against the general extravagance and the flood of sexual vice which took their rise from the licentious court of Elizabeth. The preachers cannot but condemn these things, echoing the Scriptures from which they draw their inspiration, but the obvious cause of them all, the abolition of the means by which divine authority provided light for the intellect and strength for the will, altogether escapes them. Just as unhappily it escapes their descendants to-day who are, many of them, trying to rebuild the Catholic system in Elizabeth's Church whilst still repudiating, as she did, the Rock on which alone it can stand.

B. C. MCKENZIE.

RESIGNATION REWARDED

I

AN Italian summer day of blue and gold on the beautiful coast of Liguria! Padre Giovanni came slowly down the garden path, and as he walked the graceful swinging folds of his long white habit revealed his slimness. His red *chechia*—the fez-like headdress chosen in his Order so as to make the Arabs, to whom at first its missionary work was confined, feel at home with its members—seemed to intensify the natural paleness of the youthful face, so strikingly like that which tradition has attributed to Our Lord, with its soft brown beard and finely modelled sensitive features. His eyes held an expression of innocence and trust that is seldom seen except in children. Reaching the wooden bench under the trees, he sank down upon it as if inexpessibly tired. As he looked up at his home-priory,¹ which indeed he loved, a wave of longing for his mission in Africa, more keen than any he had known during three weary years of illness, swept over him.

To this mission he had gone soon after his ordination ten years before, and for seven years had laboured there with such zeal and self-sacrifice that his work had stood out as something beyond the ordinary—remarkable as that “ordinary” standard was in the great missionary Order to which he belonged. As a youth one day he had heard a “White Father” preach, and the words “go and teach all nations” had burnt so deeply into his soul as to set it all aflame; thus his vocation was born. In the novitiate it had naturally grown, and when he was ordered out to Uganda his joy knew no bounds. Although the privations and hardships which there were his daily lot were something that we at home cannot readily imagine, his zeal was such that he felt, during his seven years’ exile, that earth could hold no greater happiness for him. Then later this mysterious illness had come, sapping his vitality from day to day until the lassitude had reached such a pitch that at last his fervent spirit had to surrender, and he was ordered home. There everything possible had been done for him, but the doctors had never been able

¹ Historical and topological purists will search in vain for this settlement of the White Fathers, for the sufficient reason that it has yet to be established!

to find the root cause of his malady, and he had grown no better, but perhaps even worse, in the three years of his enforced "rest."

If it had only been a real illness with bouts of pain, perhaps, which could always be "offered up" and with some perceptible results of applied remedies, it would have been more tolerable, but to be incapacitated by mere physical weakness when there was so much to do, was a trial that his zealous soul found very hard to bear. There was a letter in his hand from his dear Sister Clare, a friend in England who was deeply interested in his mission, yet even that he could hardly find energy to open. It was an answer he knew to his request for prayers "to be made well soon." He had a poignant sense, as all missionaries have, of the urgent need of labourers in the harvest, so vast a field and so ready for reaping, if only the "hands" were there. No doubt, Sister Clare would have something consoling to say: she was so understanding and had the knowledge of God and His ways, so often denied to the "wise and prudent." She usually played the part of the "importunate widow" in her spiritual intercourse, and with something of that earnest lady's success. Padre Giovanni had not explicitly told her how sorely he was tried, but she could read between the lines, and on receipt of his last letter she spoke with her usual directness at her prayers that night and said:

"Your ways are strange, indeed, O Lord, for here you have given Padre Giovanni fervent missionary zeal and then gone and made it impossible for him to exercise it! Whose fault is it, I wonder, if the labourers are few? Souls are perishing and one good man's heart is breaking. . ." Sister Clare would have gone on still more eloquently, but suddenly Some One Else spoke to her spirit. Next day she wrote what Padre Giovanni was now about to read in the garden solitude, wherein he loved to come to read his friend's letters. "I can see that you are suffering," she wrote, "as Our Lord did all His life from the zeal which 'devoured' Him without having adequate outlet. But as this 'straitening' of the Divine impetuosity won Salvation for countless multitudes, is it not very possible that your trial is meant to win back to God a certain hardened sinner? And that for this reason Providence has had you brought home, and when that purpose is achieved, no doubt you will return and do much more than you have ever done for your beloved black children. So don't grudge

a sacrifice which makes you so much like Him. . ." Padre Giovanni read on, and as he finished the letter his thoughts turned, for no reason that he could afterwards discover, to his small friend Angelica, who, with her widowed mother came every summer to their small villa by the sea not far from the Priory. The other day she had gracefully excused her grandfather, whose hastily-retreating form was all the priest had seen since the old man had been at the villa. Angelica—whose sense of hospitality was strong—had assured her adored Padre that Nonno did not *mean* to be rude; he was just always doing funny things that puzzled her. As Padre Giovanni replaced his letter in the envelope he suddenly wondered what could be the connecting link between Sister Clare and Angelica that had led his thoughts so swiftly from one to the other? Was it possible . . . a hardened sinner . . . could it be . . .? Yes. He now knew why this trial had been sent him, and for the first time he accepted it whole-heartedly. As the breeze parted the leaves above his head a beam of sunlight filtered through revealing on his face a look of intense happiness and peace.

II

Nonno sat in the small garden that lay behind the villa. It was shady under the trees, but around him in the strong sunlight flowers were massed in a blaze of colour, such as one sees only in Italy. The garden, though small, was perfect of its kind, built in tiny terraces on land which sloped down to a cove by the sea. To-day the water looked like pure sapphire. It was a scene intensely inviting. Nonno hoped that Angelica would, later on when it grew cooler, invite him to take her for a row in the boat which belonged to the house. At present he sat at a table piled with books which they had carried out for him. "Oh those books," thought Carmela, the servant who came every year with her mistress, Nonno's daughter, to the tiny villa to look after them and cook for them. They were formidable volumes indeed, encyclopaedias and year-books of philosophy, written often in a foreign tongue, for Nonno was a learned man, a professor in a *liceo* in Turin and had written many deep articles. He was busy now dealing with some rather telling criticism of his latest effort. "Il Signore è un po' matto"—he's a bit mad—was the verdict that had passed, largely on Carmela's authority, from mouth to mouth. At times, out of loyalty to the family

it would be qualified to the milder phrase "un po' strano"—a trifle queer. She wondered how it was that the gentle and pious Signora, her mistress, could have had such a father. It was the first time he had visited them. Carmela had been with them for fifteen years and had never seen him before that summer.

It was not that he caused her any trouble, it was the way he spoke to his daughter when they were at table that made her dislike him; it was always about the superstition of the people and how lazy and ignorant they were, and that all the feasts and processions ought to be stopped. He was a proper *eretico*, thought Carmela, like the *parroco* used to preach about—though why he should preach about them when there were none in the village she did not know. Yes, he was a proper old *eretico*, for he never went to church, and when the gentle Padre Giovanni had called to visit the Signora, had he not slipped away out of the house to avoid him? Why, only that very morning, when she had been helping the little Angelica to arrange a Lady-altar with flowers and lights in one of the windows that overlooked the road, he had complained, and the Signora, to humour him, had asked them to take it down. What would the people think when they came by that evening in the procession on the eve of the Assumption and found no light and no shrine to welcome them? When she had heard him talking like that at meals she felt tempted to bring down on his head one of the dishes she was engaged in handing. (Nonno little knew how near he had been to a cracked skull when he had once spoken disparagingly of priests in general!) The Signora herself showed her uneasiness at times when he was speaking.

Of the little household, Angelica alone appeared undisturbed. She had quite taken to her dear Nonno as she always called him. Although he was her grandfather she had seen him very rarely before this visit, for he had disapproved of his daughter's marriage and hardly bothered about her while her husband was alive. After his recent death they were reconciled and he had come to pass a few weeks with them at the small villa by the sea. Angelica would sometimes persuade him to lay down his books and take her out into the bay in the boat. He was not really old and would row slowly out of the cove into the deep blue of the bay. As he rowed she would talk to him in her simple childlike way of just the things which since his boyhood he had not cared to hear about—of the reason why the robin's

breast was flecked with the colour of blood, or a tiny blue flower was called "forget-me-not." Once she had knelt at the end of the boat and tried to speak to a shoal of fish that went flashing by in the clear water. "You know, Nonno, the good San Francesco preached to them once," she explained, "they were so quiet and stayed there together till he had finished, and then they swam away. I've got a picture of him in a book we use at the convent. Saint Francis is in brown with sandals . . . but look!" He turned to see white sea-gulls soaring by, gliding down, one after another to the surface of the water. "Look! aren't they beautiful? He preached to them too once, when men wouldn't come and listen to him. It would be nice to be a saint like that. . ." She was puzzled about Nonno's staying away from church; so kind an old man couldn't be bad, and was most indignant when Carmela referred to him as the *eretico*.

When he was in the house conversing with his daughter he would condemn what he called "this superstitious nonsense of Angelica's" and beg her to take the child away from the convent and send her to a more up-to-date school. But when he was with her in the boat, rocking gently on the surface of the sea whose colour deepened under sun and sky—"till it was the colour of the cloak of the Madonna" she had once told him—these thoughts of hers seemed foolish no longer, but surged up as if from some magic faery world, to which he had no right of entry, a world elusive, intangible, but very real, as real as the child's deep brown eyes in the depths of which two tiny points of light seemed always to be burning. Was it simply that she was a child and he had forgotten what childhood meant? True, he had deserted the traditions of his youth, when he had gone to church and rejoiced with the rest in *festa* or procession. As a university student he had begun to doubt, and finally, after the death of his young wife, had abandoned his faith altogether. But he had allowed his one child to grow up as a Catholic under the care of an aunt. Was it simply childhood? He found himself recalling scenes of fifty years ago, a thing he rarely did, lessons learnt at his mother's knee, a village pilgrimage to a shrine of the Madonna. Something stirred within him. Was it just the witchery of sun and sky and sapphire sea and . . . Angelica? He was content with life; he had his books, his occupation, a certain reputation, and friends who shared his views. Why, there could be nothing in it; when he was back from the bay such curious ideas never occurred to him.

Yet now, as Nonno sat in the garden trying to finish an article he was composing, these thoughts surged through his brain to annoy and worry him. Presently Angelica came out into the garden but passed on down the path towards the sea without stopping to speak to him. She was feeling annoyed. At dinner he had grumbled about the procession that was to take place in the evening; he had stopped them preparing an altar for one of the front windows—and the procession would be so lovely! They would carry the large blue and gold statue of the Madonna through the streets. . . Why did he always argue like that at table? He wasn't a bit the same out in the boat. She would punish him. She knew he liked to take her out in the bay; well, she would not ask him to go to-day, and if he asked her she would refuse. Instead she would question him wickedly, "Nonno, won't you come with us to the procession? It will be beautiful. Boats will be all lit up near the shore. . ."

Meanwhile Nonno, striving to finish his article began to feel drowsy. He made efforts to conquer the feeling, to fight his way through the mists of slumber which seemed to thicken about him, but it was useless. And as he slept he had a dream. He was out in the boat along the shore. The sea was still, Angelica sat facing him and was silent. She seemed strangely wise and mature and yet so young, as though the ageless spirit of youth had crystallized itself in her. Her deep brown eyes shone as if a light burned behind them. Suddenly she began to speak.

"Nonno, are you happy?"

"What a funny thing to ask, Angelica," he found himself saying, "of course I'm happy." But he knew now that what he said was not true.

"You are old, Nonno," the voice went on.

"But you will be old one day, child, you and Mamma and Carmela."

"Mamma and Carmela and I will never grow old. We have springtime in our hearts because we have faith and hope and joy. But you have none of these. With you autumn has come, and after autumn comes winter and death. Whoever looks forward, lives in an eternal spring, but there is no hope and joy without faith. Faith is like the wide stretch of water that rolls towards the shore, hope the breeze that stirs its surface, and joy the deep sunlight in which it shimmers and is bathed."

"Faith in what?" The words came slowly to his lips for

he knew that something was speaking to him through the eyes and lips which he had once known as Angelica's.

"Faith in God and faith in life. All faith is in God. It is to be anchored in the haven of God and to find there rest and security and peace. There life's problems have an answer, and it is the only answer; for life is from God."

"But what of learning and knowledge and—"

"That may all be in vain" was the reply. "Without faith it is vain. You labour to explain what you have never understood, you deal with problems that are no problems, or are problems in which you omit the one element that can bring you the true answer. That answer faith alone can give."

"Is it necessary then, to take life like a child?"

"Yes, like a child . . ." the words came to him as from infinite distance. "Unless you become as little children, you cannot enter the kingdom of God. The kingdom of God is in faith and hope and joy, it is eternal youth. His kingdom is the unending spring of Paradise. Here in the world it is in faith and hope and joy. Faith is the great church built on sure foundations that will abide, hope its vaults and arches which rise like prayer to the stars, joy the golden ornaments and flowers and incense, song and music. . ." As the voice faded there rang across the waters the peal of myriad bells in canticles of joy.

He stirred, was conscious of something hard resting against his face. It was the table across which he had gently fallen. The bells still chimed. They, at least, were real, but they were the simple village bells that summoned the procession. The real Angelica was there, too, though not seated facing him in the boat, but actually standing tip-toe on three of his largest tomes upon a chair, picking *nespoli*!—those entrancing tiny soft round fruits like little apricots.

"Angelica," he called to her.

"Oh Nonno!" she shouted back at him, "what funny rumble noises you do make when you go to sleep!"

Just then her mother came into the garden carrying her hat.

"It's late, come dear, we shall have to hurry or we shall find no places in the church. Nonno will be all right here by himself till we come back." The child turned to him, and he was acutely conscious of those points of light which had held him captive in his dream.

"Oh, Nonno—Non vieni? Vieni anche tu, Nonno?" (Won't you come too?)

He made no answer, could have made none, but as they

turned to go he rose slowly from the table and followed them through the house and garden down the road that led to the church. Carmela watched them from an upper window. Maybe he is not an old *eretico* after all, she pondered. At any rate, she would risk it, and hasten to set up that window shrine, for fear lest the house would be disgraced eternally. Angelica, turning to wave to Carmela, saw Nonno walking after them, and with a smile of joy on her face, ran back to meet him, slipping her hand into his. How delighted Padre Giovanni would be when she told him about it, she thought, as the three walked happily towards the Priory.

III

The specialist put down his stethoscope and sat facing his patient.

"Just when," he asked, "did you first notice any definite improvement?"

"It was just a fortnight ago to-day; I remember it clearly," answered Padre Giovanni, "because it was the eve of the Assumption, and I had done more than usual that day. There had been a big procession and I had walked in it. I was reading, before Compline, a letter just received from England, and after the Office I suddenly realized with surprise I had none of the usual fatigue. I felt little more than ordinarily tired, and since then I have felt stronger every day."

"The improvement is most marked," said Doctor Bertrand, "you have gained weight, the blood pressure is normal, and the condition of the heart in general is most satisfactory. But, as you know, there was more wrong than that, and none of us have ever entirely understood this illness. If the improvement continues at the same rate—and I have no reason to think that it will not—I think we shall be able to give you a clean bill of health before Christmas."

"You mean," asked Padre Giovanni eagerly, "that I shall be able to return to Africa?"

"Yes. It seems likely that you will be better than you ever were, and I don't mind telling you, now that the danger is definitely passed, that what I have feared all along was a premature hardening of the arteries."

"A hard thing to bear," murmured Padre Giovanni to himself, "but no doubt Sister Clare would call it one of Heaven's remedies for a hardened soul."

FRANCESCO DEL MESE.

THE CHURCH IN FINLAND

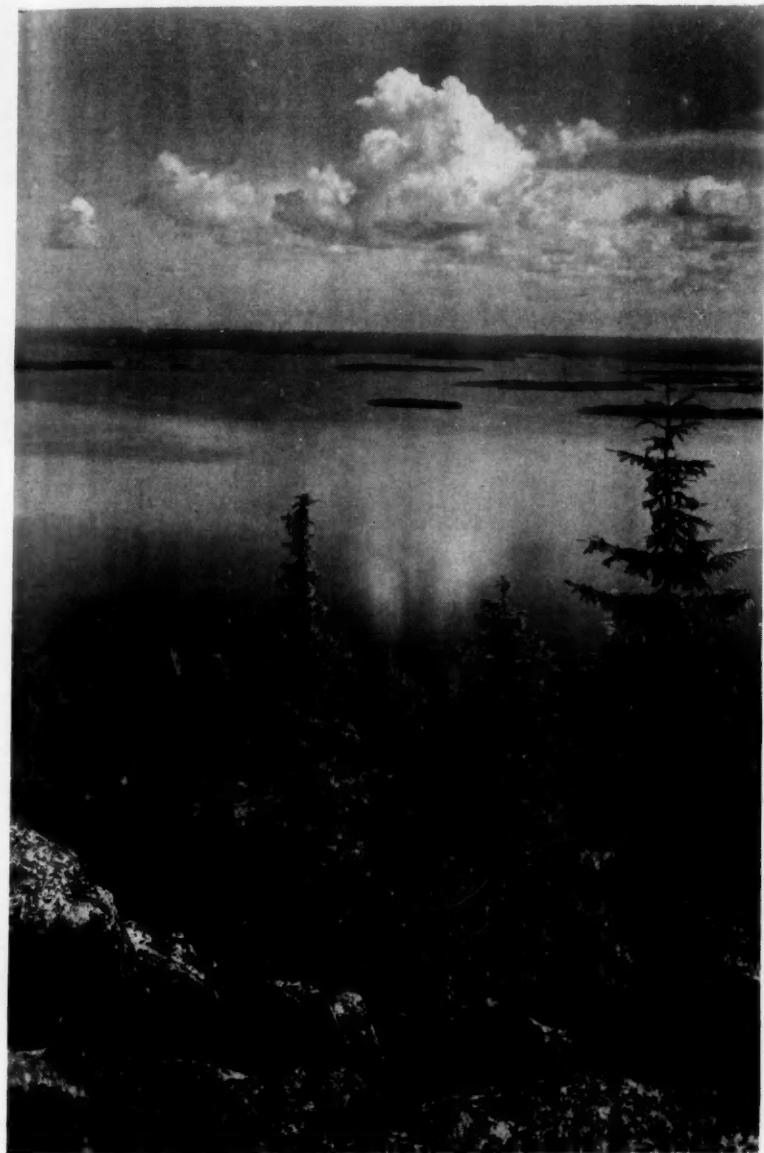
PEOPLE in England contemplating their capricious weather are apt to think that the further north they go the more its worse elements will be seen, whilst its more pleasant characteristics are multiplied and intensified as they journey south. They are wrong. It is sometimes cold and stormy on the Côte d'Azur when Finland is bathed in sunshine—sunshine, which in the summer lasts in the north the whole night through and nearly as long in the south. The July temperature of the southern coast is the same as that of Brighton and the yearly rainfall (20 ins.) somewhat less. So away—for the summer at least—with visions of ice and snow, of darkness and storm, of bears and wolves and reindeer, of Laplanders and Esquimos. And when you picture to yourselves Finland, the land of forests and lakes—of the latter there are some 60,000 and the former cover three-fifths of its surface—you must think of bright suns and blue waters and wooded islands, of picturesque cities, free from the curse of industrialism, yet up-to-date in their cultural amenities and, so far, unspoiled by the feverish cult of mammon.

But the thoughts of the Catholic will go deeper than the surface of our wonderful country, fair though that be. Finland shares the fate of the rest of Scandinavia of having in the sixteenth century lost almost altogether the Faith which was brought to her late in the twelfth. Converted originally by Russian Orthodox from the east and by crusading Swedes from the west, the Church in Finland knew schism from its birth and, remote from the centre of Christendom, was the more easily compelled to follow Sweden into Lutheranism, when secular politics and desire of the Church's goods suggested to her rulers that unhappy course. The Catholic Faith was destroyed in Finland by the simple process of killing or banishing the clergy, and making the profession of Catholicity and conversion capital offences. In a country about the area of Poland, but supporting a population of only one tenth of the latter's numbers (3½ millions as against 33 millions), Catholics to-day do not number more than a couple of thousand souls. Twelve years ago, according to the "Statesman's Year-Book," they totalled 404, whilst members of the Orthodox Church amounted to 55,000.

A glance at the country's history may reveal why, when recalling her religious fortunes, Finland's long winter season of snow-bound darkness rather than her brilliant and invigorating spell of summer comes to the mind. Not that the modern Finns are responsible for the fact that they are cut off from the Catholic tradition and deprived of the happy heritage of the Faith. Their defection was not due to any revolt against Catholic doctrine or discipline, nor to laxity and corruption amongst the clergy, but was the result of various political upheavals and the apostasy of a few strong and ambitious rulers. As the shepherds were destroyed, the sheep strayed gradually into strange pastures.

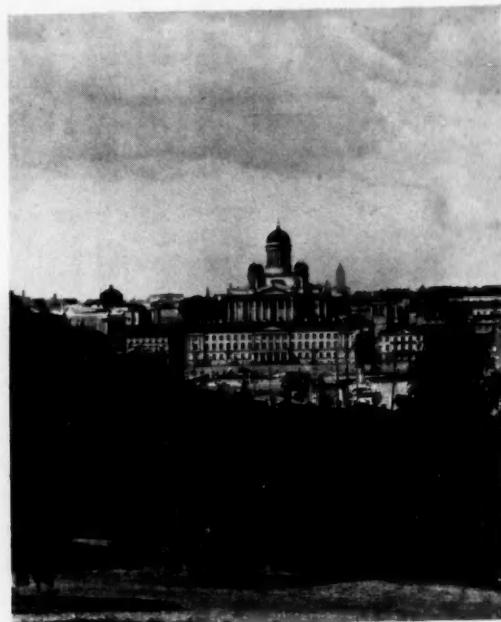
As we have said, Christianity came to Finland both from Russia and from Sweden and to the same Powers in later ages must be ascribed the destruction of Finnish Catholicism. The country was still pagan when, at the beginning of the twelfth century, Swedish traders settled along the southern coast and gave their Government the usual motive for interference with the inhabitants, especially when the latter raided them from the north and even sailed down and across the Gulf of Bothnia to plunder the coasts of Sweden. Add the more creditable motive of spreading Christianity, and you have the explanation of the three "crusades" of 1157, 1248 and 1293, as a result of which Sweden over-ran and overcame the whole country. But the Muscovite, towards the south-east, had not been idle. The city-state of Novgorod was just as anxious as Sweden to obtain trading ports and extend Orthodox Christianity, and all through the Middle Ages Finland was the battleground on which these rival powers strove for dominance.

Domestic dissensions which resulted in the gradual supremacy of Moscow over Novgorod, at one time with Kiev the chief town of the Russians, (it was only in 1721 that Peter the Great finally wrested from Sweden the territory on which St. Petersburg was founded) gave Finland peace from that quarter during the seventeenth century. But meanwhile, in the sixteenth, the Catholicity of Sweden had been first undermined by Gustavus I and finally swept away by Gustavus Adolphus, the Champion of Protestantism (1611—1632), and the dependent province of Finland was stripped of its religion, just as in prehistoric times the moving ice-sheet had planed off the surface of the land in the south, leaving no eminence higher than a few hundred feet. As for Sweden, not



"LAND OF FORESTS AND LAKES": FROM THE HEIGHTS OF KOLI

By courtesy of Suomen-Matkat



HELSINGFORS (HELSINKI) HARBOUR



PRE-REFORMATION CHURCH WITH BELFRY: SIBBO

By courtesy of Suomen-Matkat

until the "Edict of Toleration" in 1783 were even foreign Catholics allowed to practise their religion there, whilst native converts were still liable to banishment. Not until 1873 did conversions to the Faith become "legal" and then only when the convert had reached the age of 18, and there is still in both countries a certain discrimination against Catholics in favour of the established Lutheranism.

The rise of Russia to power and unity under Peter the Great (1672—1725) sealed the doom of Sweden's dominance over Finland and indeed her survival as a great Power. Russia proceeded piecemeal, taking part of Carelia and Viborg in 1721, and in 1756 the whole of Carelia (the eastern province which has never been wholly restored to Finland). But when at Tilsit in 1807 Napoleon agreed to Alexander I annexing the whole of Finland, so as to punish Sweden for taking part against the French, the land was not treated as an integral part of Russia, but regained its old status of an autonomous Grand Duchy under the Tzar himself. Only in our own time was the fatal policy of Russification adopted that finally made Finland, like Poland, ripe for revolt in 1914. It is characteristic of the Finns that they maintained their "fundamental laws" against the pressure of alien rule on either side for over two centuries. It is equally characteristic of imperialism (Panslavism in this case) to be intolerant of diversity of government in subject races. "One law, one church, one tongue," is always the slogan of despotism. Nicholas II in 1899 began the process by abolishing the Finnish Diet, amalgamating the army with the Russian forces, forcing the Russian language on officials, suppressing newspapers and using all the common apparatus of tyranny, although to do him justice he made no attempt to impose Orthodoxy, but set up a kind of religious toleration. However, the "passive resistance" of the Finns was such that, joined with the collapse of Russian prestige in the east, it forced the recall, for the time, of these arbitrary measures. Yet the "judicial blindness" which afflicts autocracies caused St. Petersburg, a few years later, to make a further assault on Finnish liberties; the Diet was dissolved and the Imperial Duma took on all legislative powers in 1910.

The Great War and the spirit of nationalism which it evoked came to save Finland, amongst other small States in the north and south of Europe, but not without many struggles with foes within and without. An alliance with

Germany in March, 1918, on the eve of her defeat, complicated matters; the Russian Reds on their side stimulated the native socialists to adopt their own Bolshevism. In the end (1919) a coalition Government emerged which established the Finnish Republic as we now know it, and, freed at last from hostility on east and west, the little Baltic State was at liberty to develop its own culture.

It is time now to consider how the new Republic stands with regard to the Catholic Church, and what are the prospects of the Faith in that fair and flourishing land, which has fought so bravely through the ages for freedom from foreign aggression. It is sad to say that she has still something to learn before she can be said to respect what is even a greater blessing than civil liberty, *viz.*, freedom of conscience. The "original sin" of the Reformation—the intrusion of the civil power into matters of religious creed and practice—still persists in greater or less degree throughout the whole of Scandinavia, inasmuch as the lay State at times presumes to dictate how a man shall serve his Maker, and penalizes in one way or another those who do not conform to its decisions.

Yet, like the other Scandinavian countries, Finland owes her civilization to the Catholic religion, and the early Catholic bishops took a considerable share in the tasks of municipal government. Besides the secular clergy, Franciscans and Dominicans helped to evangelize the country whilst a branch of the famous Bridgettine Order from Sweden flourished near Abo. But a Catholic culture of more than two centuries was so ruthlessly destroyed at the Reformation that nowadays archæologists are carefully trying to remove the plaster which hides the old "popish" paintings in our medieval country-churches of grey granite, and are hunting for treasures of old half worm-eaten wooden carvings which had been heedlessly cast into cellars and rubbish-heaps. But the more valuable things of mind and soul, represented by the many schools and hospitals, the libraries and the home-industries (such as the famous Rauma lace, made by the nuns in Rauma) were more completely got rid of. Here as in other "reformed" countries it is noteworthy that culture, learning and work for sick and poor suffered severely in the centuries immediately following the disaster. In England the fierce and prolonged governmental attempt to exterminate Catholicism was counteracted by the stubborn resistance of a remnant of the old Church, constantly encouraged and supported by a ceaseless

supply of zealous missionaries from abroad, and helped to some little extent by the persistence of chapels and priests attached to embassies from Catholic powers. Even this latter small breach in the barrier of anti-Catholicism did not exist to help Finland, and for more than two centuries the country, as far as the Faith was concerned, was an absolute desert. Not until 1783, as we have said above, were even foreign Catholics allowed to practise their religion in that Lutheran land.

During the nineteenth century the position of Catholics in Finland was somewhat complicated. The stark Lutheranism of Sweden was, of course, not supported by the Russians, now masters of the country, and religious toleration was established, at least in theory. But Orthodoxy in power, being a State religion, was not more tolerant than it was compelled to be by circumstances. Now it happened that some Polish regiments were stationed in Carelia, the former eastern province of Finland, in the last years of the eighteenth century, and these had to be provided with chapel and chaplain. Consequently a Catholic church was erected at Viborg, in 1799, the first in the whole country since the Reformation. In 1857 Polish regiments came to Helsingfors, and the chapel of St. Henry was erected in 1860. At the end of the nineteenth century there were four parishes in all, in Viborg, Helsingfors, Abo and Terijoki (on the Russian border). Catholic soldiers constituted still the greater part of the parishioners, but the civilian element had increased. Some families had stayed on in the country and there were also newly-immigrated Germans and Italians. The Finnish parishes belonged to the archiepiscopate of Mohilew in Russia and the priests were all of Polish nationality. The Russian government paid most of the expenses, for it was concerned with the spiritual welfare of its army. Thus the civilians did not count at all, which was brought home to them in 1896, when the Polish regiments were withdrawn from Helsingfors, and the Russian government immediately revoked the subsidies which had supported the parish. This led to a petition to the Finnish Diet on the part of the stranded parishioners for a definition of the status of the native Catholic Church in the eyes of the law. The Diet had little time or inclination to deal with such a trivial detail, and all the answer the petitioners got was that, as the parishes, whether in Helsingfors or in other places, had existed for a considerable time, they

could of course continue to exist, and naturally had, like other "private associations," the right to take contributions from their members, to keep a registry and to give certificates and extracts from this registry, "the value of which were to be considered in every individual case by the administrative authorities." And there the matter rested for some time, in fact until 1922.

Meanwhile, the upshot of the war had made matters ecclesiastically more complicated, since in 1918 independent Finland could not well admit the authority over a section of its citizens exercised by the Bishop of Mohilew in Russia, who had been the diocesan of the Polish soldiers before-mentioned. Accordingly in 1920 the Pope raised Finland to the status of an Apostolic Vicariate. On the other hand since 1905 there existed no longer in the Finnish government, that chamber of clergy which had hitherto resisted any attempt to extend toleration to other religions. Accordingly, since the new Republic had liberty of conscience amongst the chief points on its programme, it lost little time in enacting a law establishing freedom of religion, which came into force in 1923.

However, that freedom is not yet complete as the following brief analysis will make clear.

No Finnish subject before attaining the age of eighteen has the right to leave the religious community in which he was born, and to enter another. But everyone has the right to hold a post as State official, whatever his religion or belief, with the natural exception of a post as teacher (in schools) of a religion other than his own and a post as official in a Church other than his own. The position of the Lutheran and the Orthodox Churches is carefully laid down. With regard to other religious communities, Christian or non-Christian, it is stated that, in order to obtain a legal status, they must be registered in the registry for such communities kept at the Ministry for Public Instruction. The request for registration must be signed by twenty members of the community and contain an exposition of the beliefs and the rule of organization. If the Minister for Public Instruction does not find that these beliefs contain anything contrary to a sound moral standard, he gives the request over to the Government Council, which then officially approves the now legally registered community.

Another very important point of the law is, that there may not be established in the country any religious Order, either for men or for women, or any new convent founded, and in

the convents existing no non-Finnish subjects may enter. This is aimed primarily against the Orthodox Church, and the convents referred to are the three Orthodox monasteries at Walamo, Konevitsa and Petsamo, and the convent at Lintula. But of course this stipulation is a serious encroachment on the religious liberty which the law is said to establish and strikes at a vital point of Catholic life.

With regard to church taxes persons not belonging to the Lutheran or Orthodox Churches are exempted from paying any contributions to them. But this does not apply to companies or co-operative societies, which have to pay taxes to the Lutheran parish on the territory of which they are to be found. This means that if a Catholic owns, for instance, a flat in Helsingfors, he pays a contribution to the Lutheran Church as a shareholder in a house standing on "Lutheran" ground.

Concerning marriages the law of 1922 was vague. But a decree of 1929 states that a marriage may be celebrated either in a church or before the civil authorities. The church need not be a Lutheran or an Orthodox one, and on several occasions the law has recognized the Catholic church as a place where marriage may be legally celebrated.

Notwithstanding the indignity of having to "register" the Church of all the ages as if it were a curious and quite recent sect, Mgr. Buckx, the Vicar Apostolic, determined in 1929 to apply for registration according to the law, and the Ministry of Public Instruction, having duly considered the claims of the Catholic Church to be a sound moral and religious guide, speedily entered it as such and presented the petition for recognition to the Government Council. So now the Church in Finland with the restrictions above-mentioned, which grave as they are are slight compared with the obstacles to her work elsewhere, is free to exercise her mission. She has one bishop, seven priests and a number of Sisters of the Dutch Congregation of the Sacred Heart, who, not forming an Order but only a Congregation, or perhaps because of the superlatively useful work for children which they do, have been let through the meshes of the anti-religious law. Contemplating these slender resources, one is reminded of the task facing the Apostles after Pentecost.

But the Finns are at heart a religious, God-fearing people. They are remarkable in this that they were the first country to pass a Prohibition Bill—and the first to repeal it: the first

country to admit women to the suffrage on the same terms as men, and the only country in Europe which has paid its war-debt to America ! For the rest their prejudices against Catholicism are those which are found everywhere, and rest upon deep-seated ignorance. There are Lutherans who are earnest in their faith ; there are modernists who deride all belief which rests on authority, and, thank God, there are many from school and university—and the Finns are athletes of the mind as well as of the body—who are wondering and inquiring.

Come then to Finland to see the beauties of the country : come to succour its spiritual destitution. There are other more romantic missions ; there can be few in greater need. Finland was once Catholic : Catholics can make it so again.

MARITA EMELEUS.

Pilgrimage

O GROPPING hands, what lies within your clasp,
O empty hands?
What can the desert yield ye from its dearth?
The wind-swept sands
Whirl upwards and around ; naught shall ye grasp
Of fruitful earth.

O wandering feet, what went ye forth to find,
O weary feet,
That follow where the caravan hath passed?
Naught shall ye meet
Save whitening bones of camels left behind,
And fear at last.

O thirsting soul, what fountain springs for thee,
O fainting soul?
One green oasis waits thee as of yore—
Thy bourne and goal—
And dawn shall bring a Voice—“Come unto Me
And thirst no more !”

C. M. F. G. ANDERSON.

THE ROCK AND THE FLOODS

IT is our consolation in the chaos of projects and policies, of hatred and lying and violence, which the European scene presents, to reflect that men are everywhere seeking truth, doubtless going wildly astray in their search of it yet rarely pursuing deliberate and conscious error. St. John tells us ¹ of a certain class "outside the City," viz., "those who love and work falsehood," but even they are self-deceivers, for the human mind cannot but desire that what it feeds on should be true. The spread of truth is the purpose of Redemption. God wills "everyone to be saved and to come to the knowledge of the truth," the truth, as He Himself proclaimed, "that makes us free." So real freedom is the effect of truth—truth which frees the mind from error and provides the will with fixed standards. The crime of the After-Christian who does not accept "the faith once delivered to the Saints" is that he implicitly denies, in spite of Our Lord's purpose and achievement, that truth to which He came to witness. Christ met the type in His own lifetime. "If I speak the truth, why do you not believe me?" he asked the Jews, and He straightway told them why. "For this reason ye hear not, because ye are not from God." ² In other words, they had not God's love in their hearts, and so their evil will blinded their intellectual perceptions. They had not the wish to believe, without which disposition the gift of faith is not ordinarily bestowed.

Accordingly the whole modern confusion is ultimately due to man's unwillingness to be taught, to accept whole-heartedly the Divine scheme of things, precisely to make which known and believed, God personally intervened in our history by means of the Incarnation. It would be blasphemous to question the Divine wisdom in regard to the method and result of that intervention. God, as we know, has made its effects depend very largely on human co-operation—so careful has He been not to impede His creatures' exercise of free will. But that co-operation is frequently lacking, whether through malice or ignorance, and hence His project of reinstating man by the reverse of the process which caused his fall—obedience thus atoning for rebellion—has never been universally applied.

¹ Apoc. xxii, 15.

² St. John viii, 47.

The world remains, not only fallen, but, to a large extent, unredeemed.

But it is still redeemable, and though the prospects of success may seem very slender and remote, that is a human estimate which does not reckon with the Divine Omnipotence. It is still true that there is no other Name under Heaven wherein it behoves man to be saved—rescued from ignorance and depravity and error, and set on the way to bliss—than that of Christ the Saviour, and that is why the Christian knows beforehand that all secularist attempts to reform humanity are bound to fail. And, therefore, what more pressing duty has he than to proclaim as loudly and persistently as he can the Divine plan of salvation as his faith teaches him. It is intrinsically reasonable, it is verified by experiment, in its exercise it makes men perfect, and society can be renovated only when its members are. Its main outlines can be expressed in half a dozen propositions, and we have only to ask ourselves how far these general truths are accepted by the society in which we live—one which, in theory at least, can be reckoned Christian—to realize what injury unbelief has caused outside the Church to the very principles of our civilizations. Only the Catholic can be counted on to believe without doubt or hesitation in the following facts, which are all absolutely certain, and on the acceptance of which real civilization depends :

- 1 The fact that there is an Infinite yet Personal God, Creator and Judge of mankind.
- 2 The fact that man exists in a fallen state, incapable of achieving the end of his existence without a Redeemer.
- 3 The fact of man's immortality, whether for weal or woe, according to his conduct during life.
- 4 The fact of man's redemption from sin by God Incarnate, and his elevation to a higher state and destiny than that due to his nature.
- 5 The fact that the Redeemer instituted a Church, immune from error and destruction to the end of time, so as to make available for all men personally and individually, if they choose, the benefits of Redemption.
- 6 The fact that Christ founded only one Church, visible and indivisible, which is the Church in organic connexion with the See of Rome.

As we take these truths, natural and revealed, in order we

find that those who deny them increase in number as we advance, until practically all mankind, except Catholics, reject the last. Yet the Church which Christ established is the pillar and basis of truth, and if she is set aside what hope is there that the other facts, knowledge of which is essential for the recovery of human society, will continue to be recognized as true? Already many Christians are questioning them, for, outside the Church, acceptance of them depends finally on personal reason and is exposed to the constant assaults of the world, the flesh and the devil.

From the beginning of time the fool hath said in his heart—"there is no God," but never till our own day has anti-theism been taught and propagated as an organized creed. It was not so even during the French Terror, for all its brutal and spasmodic excesses: there was then no fixed and serious effort to extirpate the Christian ministry; there was no systematic attempt to rear a race of anti-theists by perverting the innocent minds of helpless childhood; but both of these inhuman practices have long been in vogue under the Soviet Government, with what may be called the scandalous connivance of secularists elsewhere. This diabolical phenomenon marks out our age from any previous one in human history, yet although Catholics the world over, led by the august Pontiff, have continued to denounce these outrages, the de-Christianized world itself displays little or no reaction. It has so long ignored God practically in its domestic affairs, in its commercial dealings, and in its international relations, that to find Him formally denied in Russia causes it no shock. In fact, the open sympathy shown to "the Russian experiment" (which, whatever social or industrial reforms and whatever amelioration of the lot of the worker it may involve—all highly dubious points—has always been marked by an appalling series of offences against the goodness and majesty of God, and a brutal violation of essential human rights) by the anti-Christians in our midst, proclaims more eloquently than Sovietism itself, how indifference to God's claims upon His creatures is changing amongst the secularists into hatred of the Deity Himself. And to-day the conduct of our Radical Press, whether Liberal or Labour, in palliating or ignoring the anti-religious excesses perpetrated everywhere by the forces of the Spanish Government and in exaggerating every rumour that tends to put Catholics in the wrong, is all of a piece. Liberalism, which is secularist at heart, always

loads the dice against the supernatural as represented by the Church. It will not have this Man reign over it : it claims to be "free," both in belief and in morality.

The freedom it claims is, of course, spurious. Repudiating in whole or in part the basic truths enumerated above, which confer true freedom, it must needs be shackled by various errors. Its judgments even about human affairs are likely to be warped : concerning the spiritual, they are altogether wrong. This nemesis always follows man's rejection of God's revelation. The Creator has deigned to make known in the most unmistakable way what life on earth is meant for and how it should be conducted, and He has set up in our midst an institution, as conspicuous as a City set upon a Hill, for the express purpose of teaching and guiding His creatures, yet, rather than be thus dictated to, men choose to follow their own lights and naturally find themselves floundering, as at present, in a morass of confusion. Christianity freed humanity from intolerable civil despotism, but our After-Christians, rejecting the Kingship of Christ in favour of Cæsar, have paved the way for the return of the tyrants. Freedom of conscience, the most sacred of all man's liberties, has disappeared over the greater part of Europe : it is in dire jeopardy in Spain ; it is grievously infringed in France and wherever else religion is not made the basis of education, yet with incredible blindness our secularists keep on assailing the Catholic Church, the one power which, by proclaiming and insisting on "the supremacy of the spiritual" can make natural freedom also secure.

Granting their premises, the secularists have doubtless much to say for themselves. The claims of the Church to be the interpreter and guardian of sound morality are evidenced by reason and experience alike : she can triumphantly survive any pragmatic test that she is put to. Still, if she is merely a human institution, if her claims are not divinely authenticated, if her teaching is not true beyond all doubt, then she must rank with every other similar creation of man and submit to man's criticism and judgment. She must compete for human acceptance with other "world-religions" such as Judaism and Hinduism or Mohammedanism. However, the secularist assumption is demonstrably false, since it is based finally on a denial of the findings of reason establishing the existence of God, and of the historic fact of His personal revelation. And if you want a proof of the failure of that

assumption to stand the pragmatic test—*circumspice*! See the chaos into which secularism, in spite of the still strong resistance of Christianity, has plunged the world—the growth of crime and corruption which no civil legislation can hope to cure; the trade rivalries which in the long run harm every nation; the moral impotence which cannot check the impending clash of national ambitions, although the inevitable result is clearly seen to be universal ruin.

Equally destructive of both truth and freedom and much more harmful to society and the individual is liberalism in religion. No human body is healthy unless it reacts vigorously to whatever threatens to injure it: no human mind is sound which cannot distinguish between food which is nutritious and food which is poisonous—that is, between truth and error; nor in matters beyond man's experience can any human mind know the truth unless it is taught by competent authority. God has provided that authority in His Church—does not the whole of man's religious history since the Reformation show the folly of abandoning her supernatural guidance? Outside the Church to-day, the very fundamentals of Christianity are being called into question. There is not a dogma of the creed, save perhaps that which asserts God's existence, which one or other of the sects has not denied. Revelation if intended, as it surely was, to make known God's will and purpose beyond reach of cavil, has miserably failed in its object, at least amidst non-Catholic Christianity. Men are still being "carried about by every wind of doctrine, through the trickery of men crafty in devising error."¹ Women—St. Paul tells Timothy² of them—are "ever learning and never arriving at knowledge of the truth." Faced only by the confused and contradictory expositions of Christianity proposed by the sects, an unbeliever might pardonably reject them all. It was not so that the Gospel was originally preached. St. Paul's anathema was early launched against whosoever should presume to preach a Gospel "other than that ye have received"³ and the Church has unflinchingly echoed that anathema all through her history. She has been faithful to her commission to teach mankind all things that Christ had taught her, and His Abiding Spirit has prevented her from teaching anything else.

This rock-like rigidity concerning the substance of her message has always been made a reproach against the Church.

¹ Ephes. iv, 14.

² II Tim. iii, 7.

³ Gal. i, 9.

That she should be the one permanent thing in a world of flux and change has annoyed the evolutionist, the stickler for uniformity, the man of progress through experiment, the disbeliever in miracles, in the supernatural, in the finality of revealed truth and the adequacy of the mind to conceive it. The Catholic Church does not fit into any of their categories nor harmonize with any of their ideals. She goes her way in defiance of human predictions and persists in her work in face of human deterrents. Her enemies make much of the occasional unworthiness of her rulers and her members, of her occasional mistakes in policy, of the need, in which her human constituents are always apt to stand, of re-inspiration and reform: against such defects she has no divine guarantee. But what they can never really bring home to her is the charge of teaching error or evil, the distortion or enfeeblement of Gospel truth, the change, still less the reversal, of any doctrine on which she has once set her seal. The revealed Truth which she teaches does not change with time and circumstance, although the language in which it is expressed may have to vary, as it varies to-day, according as you are teaching children their catechism or explaining the Incarnation to an educated adult. Moreover, the Church never makes the mistake of over-rationalizing. Amongst her doctors have been some of the keenest intellects of humanity yet the deepest or most subtle of them all never presumes that they have banished mystery from revelation. Far from it. The more profound their researches, the more ready are they to confess, with St. Paul, that God's judgments are wholly inscrutable and His ways a very labyrinth. The complacent dogmatism of that singular product of our times, the Anglican "Modern Churchman," would have shocked and disgusted them.

It is, of course, to the Modernists in their formal assemblies and in their newspapers and other writings that we turn to survey the fine flower of the Reformation abandonment of authority in religion. These thinkers are mere rationalists and, if they continue to rely on their own minds and wills and feelings for the basis of their beliefs, it seems only a question of time before they come to discard those few Christian dogmas which they still, provisionally, accept. No one can question their zeal for truth and their anxiety to reach it but, belonging to a Church which gives no satisfactory answer to their questions, but only refers them to dead and

dumb documents, they can use no other instruments than their own judgments and endless discussions with others similarly ill-equipped. Consequently in their annual meetings, the twenty-third of which has lately been held at Oxford, they register no advance towards that new formulation of Christian belief which, as they hold, the modern mind demands. All that emerges is a further limitation of dogma, a wider expansion of the limits of free inquiry. In his Presidential Address, the Dean of St. Paul's confesses that "the modern mind is in a condition of complete confusion. . . The influence of Christianity in the world is steadily waning. While the rationalists [secularists] have nothing to offer, what the Churches offer becomes less and less acceptable to the masses of Western civilization." And as a remedy he pleads for "a new Reformation," "a reformed and renovated Church."

These good men have the habit of ignoring in their surveys of the religious world the largest and most widespread of Christian organizations—the Church Catholic. She is supposed to be so shackled by authority, so encrusted by tradition, so untouched by the advance of learning, as to be beyond the pale of rational consideration. Yet, can it be said that her message is becoming less and less acceptable to that ill-defined entity—"the masses of Western civilization"? What, we may respectfully ask, does the Dean know about it? It is undoubtedly true that the "Churches," which make no claim to teach authoritatively and, if they did, have nothing authoritative to teach, are losing ground amid the masses, from whom religious education has been carefully withheld. It would be very extraordinary if it were not so. But is the remedy to be found in preaching the Gospel "so that it appeals to the reason and conscience of the modern world"? In what does the modern world differ from the world of St. Paul, of St. Thomas, of St. Ignatius, of St. Vincent or St. John Vianney, that it should not be able to understand the message of Christ—the love of God and the neighbour, personal holiness, the sanctity of marriage, the evil of sin, the judgment, heaven—and hell? Human nature has not changed: scientific knowledge has vastly increased but it has not affected revealed truth which is on another plane, whilst the moral law remains fixed. The "reason and conscience" of man to-day is in itself precisely the same as it always has been, although his mind *should* be stored with a thousand confirmatory proofs of the unique excellence of the Christian revelation and the Divine

character of the Church which safeguards it. Far too much is made of the supposed requirements of the modern mind which make the old preaching of Gospel truths—"of justness and continence and the judgment to come"—unacceptable. If the Church limited her message to what man could easily understand or was ready to obey, she could hardly speak at all to the uneducated or the material-minded or the sensual.

What modernists really demand is a Gospel stripped of miracle, devoid of the sacramental, emptied of the authoritative—not the good-tidings of salvation, given out of God's pure bounty to men in dire need of them and requiring from the undeserving recipients the gratitude, the simplicity, the humility and the obedience of little children—"of whom is the Kingdom of Heaven." The attitude of the modernist and the agnostic would make revelation impossible: they reject beforehand any lasting restriction on mind and will: they have an entirely false idea of their status as creatures with no independent rights; destined indeed if they are good and obedient to a happy eternity, but having meanwhile "to work out their salvation with fear and trembling," so perilous is the way thereto and so beset with spiritual enemies. And thus the stricken world will not be healed by any "reformed and renovated Church" of their making, even were it feasible, but only by a return to the Fold of Christ. Let them reflect what organization it is that has defended so strenuously the rights of the family, the rights of the child, the rights of the citizen, the rights of the worker, the rights of women, the rights of the State itself, against all their modern assailants. In the magnificent series of Papal Encyclicals which have issued from the Vatican during our generation there is teaching, clear enough to penetrate the modern mind and salutary enough to bring truth and freedom in ample measure to a world so destitute of both. The Church, which originally constructed the fabric of civilization so grievously shattered to-day, has both energy and the means to repair it, if her members are true to their calling and mindful of their unique privilege. They are, through no merit of theirs, on the Rock, on which there is standing-room for the whole world. They have the Truth through God's mercy, for which the whole world is athirst. Theirs is the Freedom wherewith Christ has made them free. What use are they making of these gifts?

JOSEPH KEATING.

ST. TERESA AND THE DOMINICANS¹

IN a former study (MONTH, July, 1936) we have seen how St. Teresa, for the purpose of teaching prayer, recommended to her subjects, nuns and friars alike, two (and in the Rule only two), contemporary writers: the Dominican, Louis of Granada, and Peter of Alcantara, the Franciscan. One might almost say that she recommended Louis twice over; for the "Contemptus Mundi," which was also on her list, is called the "Imitation of Christ" in his edition. We have also seen, summarily, in what their teaching essentially consisted, and how faithfully St. Teresa herself repeated and followed it. Indeed, it would be easy to show how it affected her whole spiritual outlook; how confident it made her when teaching the ordinary ways of prayer, how cautious when she had to deal with phases of higher contemplation, her own experiences not least of all. It is a commonplace to speak of the controversies concerning prayer which were raging in Spain in her time, and of the excessive severity of the Inquisition in suppressing even the most innocent books; Louis himself, for a time, came under the ban, to Teresa's no small disturbance. Nevertheless, she steadily held to her Dominican guides, and to Louis, it would almost seem, in particular. Thus it is with him in mind, and his strong defence of the use of the intellect in prayer, that she takes his side when she writes:

Some books advise that as a preparation for hearing what Our Lord may say to us we should keep our minds at rest, waiting to see what He will work in our souls. But unless His Majesty has begun to suspend our faculties, I cannot understand how we are to stop thinking, without doing ourselves more harm than good. This point has been much debated by those learned in spiritual matters; I confess my want of humility in having been unable to yield to their opinion.²

¹ This article could not have been written without the help of the translation of St. Teresa's Works by the Benedictine nuns of Stanbrook, and the invaluable introduction and notes to the various volumes by Father Benedict Zimmerman, O.D.C. We owe to him our thanks for permission to make use of his notes; the quotations are mainly taken from this translation.

² "Interior Castle," Fourth Mansion, iii, 4.

And to make it quite clear, again under the guidance of Louis, that the "suspension of the intellect," when it comes, must come entirely from God and not from ourselves, we find her saying in another place, and with her own peculiar emphasis :

In mystical theology . . . the understanding ceases from its acts because God suspends it . . . We must neither imagine nor think that we can of ourselves bring about this suspension. That is what I say must not be done ; nor must we allow the understanding to cease from its acts ; for in that case we shall be stupid and cold, and the result will be neither the one nor the other.¹

But it was not only one son of St. Dominic that had this influence upon her ; her whole life so teems with the names of Dominican confessors, guides, counsellors and supporters, that one does not wonder that she said of herself : "No soy la Dominica in passione," meaning, as Father Zimmerman tells us, that she looked upon herself as a child of the Dominican Order. In her "Relation," or account of her soul, given to a Jesuit confessor in 1576, six years before her death, she gives a list, by no means a complete one, of Dominican fathers who had helped her. Speaking of her experiences in prayer, and her anxiety to be correctly guided through them, she writes :

Having this in view, she began to communicate with fathers of the Order of the glorious St. Dominic. . . The Father Fray Vicente Baron, at that time Consultor of the Holy Office, heard her confessions for eighteen months in Toledo, and he had done so very many years before these things began. . . She confessed to the Father Fray Pedro Ibañez, who was reader in Avila ; to the Father Master Fray Domingo Bañez, who is now in Valladolid as rector of the college of St. Gregory, I confessed for six years, and whenever I had occasion to do so communicated with him by letter.²

Teresa goes on to mention six other Dominican confessors, whom she chose for herself during her life of incessant travel ; one, because she knew he did not believe in her ; all, because of their pre-eminence as theologians. In more than one place she advises her daughters to fall back on Dominican guides,

¹ "Life," xii, 8.

² "Relations," vii, 11.

especially in matters of prayer; she who feared her own experiences, and would only trust them when some such confessor had given his approval, was never slow to impress the same caution on those under her. To follow her among all these directors would be confusing and perhaps tedious. But it may be profitable to trace in part the influence exercised upon her by one or two; and for this purpose we may choose those whom she has mentioned first in her list.

To begin with Father Vicente Baron. He has this distinction, that he was the first to "discover" Teresa, and to set her on the way of perfection that was to be hers. He was her father's confessor, and assisted him at the hour of his death. Teresa, present at the scene—she was then completing her twenty-ninth year—was struck by his obvious devotion, and afterwards made to him a general confession. Father Baron at once understood her and her possibilities, and for the first time Teresa knew that she was in safe hands.

This Dominican father [she writes], who was a very good man, fearing God, did me a very great service; for I confessed to him. He took upon himself the task of helping my soul in earnest, and of making me see the perilous state I was in. He sent me to Communion once a fortnight [a practice at that time very unusual], and I, by degrees beginning to speak to him, told him about my prayer. He charged me never to omit it. . . . I began to return to it, and never afterwards gave it up.¹

Later in her autobiography she expresses her gratitude for what Father Vicente had done for her, at this most critical moment of her life :

I believe that a certain Dominican friar, a most learned man, has greatly merited in the eyes of God; for it was he who roused me from this slumber. He made me go to Communion once a fortnight, and be less given to evil; I began to be converted, though I did not cease to offend Our Lord all at once. However, as I had not lost my way, I walked on in it, though slowly, falling and rising again; and he who does not cease to walk and press onwards, arrives at last, even if late. To lose one's way is—so it seems to me—nothing else but the giving up of prayer.²

¹ "Life," vii, 27.

² "Life," xix, 19.

Father Vicente was thus her first understanding and competent guide. She soon had to part with him, but the foundation had been safely laid. Many years after, when she had gone far on the lines laid down for her, she met him again at Toledo. Once more she took him as her confessor, and rewarded him by petitions that won for him eminent sanctity. She tells us that she saw him later, "all on fire with the love of God."

But if Father Vicente was to set her on the road, Father Pedro Ibañez may be said to have taught her to walk securely. She first met him in Avila, in the midst of her troubles while making her foundation there; she was forty-six years of age, and her supernatural visitations had been trying her and others for the last five years. At first, Teresa tells us, she approached Father Ibañez with a view to securing his counsel in the matter of the new foundation, but very soon she discovered one who could help her in other ways. At first Ibañez was inclined to think Teresa imprudent, and to advise her to give up her design; but later, in prayer before the Blessed Sacrament, he was shown the deep sanctity of the soul with which he had to deal. From that time forward he became her ardent champion, and helped her through many anxieties; until his death, four years later, Teresa seems to have used him as a last and sure resource in her worst hours. One thing posterity owes to Father Ibañez; it was he who persuaded, or commanded, St. Teresa to write her autobiography; after which, once the floodgates had been opened, her other writings came more easily.

How far the two reacted spiritually on each other a single passage from St. Teresa's "Life" will show. She is describing the time when anxious friends were beginning to warn her that, unless she took care, she would certainly fall into the hands of the Inquisition. More in worry than in doubt, for Teresa seldom doubted, she immediately fled to her wise counsellor :

I had recourse to my Dominican father; for I could rely upon him, because he was a learned man. I told him all about my visions, my way of prayer, the great graces Our Lord had given me, as clearly as I could; and I begged him to consider the matter well, and tell me if there was anything therein at variance with the Sacred Scripture, and to give me his opinion on the whole

matter. He reassured me much, and, I think, profited himself; for though he was an exceedingly good man, yet, from this time forth, he gave himself more and more to prayer, and retired to a monastery of his Order which was very far apart, that he might apply himself more effectually to prayer. There he remained more than two years. He was dragged out of his solitude by obedience, to his great sorrow; his superiors required his services, for he was a man of great ability. I, too, on my part, felt his retirement very much, because it was a great loss to me; but I did not disturb him. But I knew it was a gain to him; for when I was so much distressed at his departure, Our Lord bade me be comforted, not to take it to heart, for he was gone under good guidance.

So, when he came back, his soul had made such excellent progress, and he was so advanced in the way of the spirit, that he told me on his return he would not have missed the journey for anything in the world. And I, too, could say the same thing; for whereas before he reassured and consoled me by means of his learning alone, he did so now through that spiritual experience he had gained of supernatural things.¹

Once more, as with Father Vicente, we learn how Father Pedro Ibañez was rewarded for the help he gave to Teresa. When ordered to write of her visions she describes the following among others :

At another time I saw Our Lady putting a cope of exceeding whiteness on that Licentiate, of whom I have made mention more than once. She told me that she gave him that cope in consideration of the service he had rendered her by helping to found this house [Avila], that it was a sign that she would preserve his soul pure for the future, and that he should not fall into mortal sin. I hold it for certain that so it came to pass; his death, and indeed the rest of his life, were so penitential, his whole life and death so holy, that, so far as anything can be known, there cannot be a doubt on the subject.²

At the end of this chapter on her visions she adds a concluding note :

In all the visions, I saw no souls escape purgatory

¹ "Life," xxxiii, 7, 8.

² "Life," xxxviii, 15.

except this Carmelite friar [of whom she had just been speaking], the holy friar Peter of Alcantara, and that Dominican friar of whom I spoke before.¹

But much as she owed, both materially and spiritually, to Father Baron and Father Ibañez, Teresa owed still more to a third Dominican, the well-known theologian, Father Domingo Bañez. From many sources it is possible to form an idea of this remarkable and forceful character. To leave aside other evidence, as we follow him through the life of St. Teresa we get the impression, not only of his outstanding and emphatic theological abilities, but also of a correspondingly emphatic personality, such as most appealed to one like Teresa, equally clear-minded and decided. Throughout her life he is continually appearing at critical moments; while he pushes forward Teresa's works, he keeps his theologian's critical eye on everything she writes, and sometimes does not hesitate to draw his pen through a sentence. When occasion comes to defend her from her critics, or to counsel her in some practical development, he speaks with both knowledge and discernment, and Teresa trusts him and his decision with her whole soul. Though he is thirteen years her junior, yet she regularly speaks of him as "My Father." He is one of those exceptionally able men who, from their very clear-sightedness, do not know hesitation nor fear criticism; withal he has a sense of humour which rouses that of Teresa, both when she writes to him, and when she writes to others about him. One can see the smile in the eyes of the theologian when, in reading a complaint of Teresa against those who preach to please and not for the amendment of their hearers, he adds in the margin of the manuscript: "Preachers, take notice!"²

Nevertheless, though he was perhaps the most reliable friend Teresa ever had, he was not always a gentle director. Long after her death he gave witness in the process of her beatification that he was "firm and sharp with her." When he found that a copy of her "Life" had got abroad without due permission, he gave her a scolding and threatened to have the book burnt; all the more, perhaps, because he was always doubtful whether it was a book for everyone to read. He himself sent it to the Inquisition in Madrid; it was returned to him for his opinion, since probably there was no

¹ "Life," xxxviii, 41.

² "Life," xvi, 12.

one in Spain more able to judge it. Teresa herself speaks of being "rebuked" by him,¹ and more than once shows herself not a little anxious as to what he will say. Once she is alarmed lest her "Father" should discover that she has consulted (Blessed) John of Avila concerning the "Life of herself" that she has written.

But for all his sternness, perhaps because of it, Teresa shows him deep affection, and can even presume upon it. Thus in bantering mood she can begin a letter to him :

We need not wonder at anything that is done for the love of God where my love for Father Domingo makes me think that whatever seems right to him must be right, and wish for whatever he wishes. I do not know where this bewitchment will lead me.²

At the end of another long letter, in which she has rambled on, she thus wins his forgiveness :

It seems as difficult for me to write a short letter as for your Reverence to write a long one. However your brevity is a mercy to me, as my disappointment is made less when I find nothing from you in my batch of letters. May God protect you. It seems as though I should never stop writing. God grant that your answer may not be shorter.

Your Reverence's subject and daughter,
Teresa of Jesus.³

She has heard from him when she had been ill, and can "laugh a little at Father Domingo's letter, as I was without the complaint at the time. But do not tell him so, because I sent him a very charming note in reply." On the other hand, when *he* is ill, she is much troubled :

I have been greatly distressed about my Father's illness. I am afraid he has been performing some of his usual Advent mortifications, such as sleeping on the floor, as he does not usually suffer from that complaint : persuade him to wrap up his feet warmly. The ailment is extremely painful, and very troublesome when it

¹ "The father master, Fray Domingo Bafiez, my confessor, . . . rebuked me, and said . . . that I did not understand the matter, for an endowment need not hinder the nuns from being poor and perfect" ("Foundations," xx, 1).

² "Letters," i, 148.

³ "Letters," i, 135.

becomes chronic. He has had it for some time; find out whether he wears enough warm clothing.¹

She rejoices even in his temporal successes. When he had been appointed to the coveted chair of theology at Durando she writes to a mutual friend :

What do you think of the creditable manner in which Fray Domingo Bañez obtained the chair? God protect him, for I barely succeeded in winning it for him.

Then with a little sympathy :

Trials will not fail him in that position, for honour costs very dear.²

Last of all, though further proofs of her affection could be multiplied, how much is contained in the following withering comparison !

As for Father Medina, never fear that I should distress myself about him, even were he far more embittered against me; indeed he makes me laugh. I should feel half a word from Father Domingo far more keenly. The other owes me nothing, and I care little whether he likes me or not. . . . He ought not to be put on a par with Fray Domingo, who loves [our convents] as something belonging to him, indeed he has been their loyal defender.³

With regard like this Teresa rewarded Father Bañez for all he did for her and her communities; Baron and Ibañez she had, as it were, repaid by securing for them high places in heaven, Father Domingo she repaid even in this life. He outlived her for more than twenty years; whatever troubles his strong theological opinions caused, they must have been permanently sweetened by the memory of such a friend's affection. And if love like this can be merited, Father Domingo had deserved well of Teresa. Before he knew her or had even seen her, a young man of thirty-three, he had saved her first foundation at Avila, when an all but unanimous council of learned men had decided to condemn it. In the last discussion, when the vote was about to be taken, Bañez asked that the foundation should be considered, not in regard to Teresa, nor in regard to Avila, but on its merits as an institution for the glory of God and the Church. One

¹ "Letters," i, 242.

² "Letters," iv, 147.

³ "Letters," i, 146.

may say that his defence on that occasion was the permanent opening of the door. It lifted the question of her foundations above local and petty interests, and laid down the right principles by which they might be judged. Teresa never forgot this vindication of her; more than once in her writings she shows her gratitude to him who made it.

As an instance of his sagacity in his spiritual guidance of the Saint, we may take his decision with regard to her visions. Again we find the same independence of judgment, founded on sound theological principles. Teresa had begun to experience visions of Christ crucified, and other similar impressions. Her confessors had told her to disregard them, to treat them with contempt as coming from the devil, and they would disappear. The Saint obeyed, but always with qualms; she could not bring herself to think that such inducements to perfection were from the author of evil. She appealed to her "Father"; and once more Father Domingo's independent common sense solved her doubts. If these things come from Satan, he said, then Satan was frustrating his own ends; for their effect was to make his victim ever more perfect, ever more his enemy. Several times Teresa comes back with satisfaction on this decision of Father Domingo; in a later work she generalizes upon it; and we can almost read in her words a reflection of his humour:

A great theologian once said that he would not trouble himself though the devil, who is a clever painter, should present before his eyes the living image of Christ, which would only kindle his devotion and defeat the evil one with his own weapons. However wicked an artist may be, we should reverence his picture if it represents Him who is our only good. This great scholar held that it was very wrong to advise anyone who saw a vision of Our Lord to offer it signs of scorn, because we are bound to show respect to the portrait of our King wherever we see it. I am sure that he was right.¹

A third championing of Teresa by Father Domingo is contained in the "censure" he was called to pass upon her autobiography. Again we find the man of cool, independent judgment, uninfluenced either by his own fears, or by the suspicions of those about him, for there were few at the time who were inclined to approve the seeming extravagances of

¹ "Interior Castle," Sixth Mansion, ix, 11.

the Saint. His "censure" is written in his own hand, in the same manuscript which contains St. Teresa's own writing; taken with the defence he made of her at Avila, it is a complete and balanced vindication of Teresa, written several years before her death.¹

There are many other Dominicans whose connexion with St. Teresa was long and intimate; Father Garcia of Toledo for instance, or Father Pedro Fernandez, or Father Diego Yangües, who, perhaps in a hasty moment, or urged by fear of the Inquisition, bade her throw into the fire her treatise on the Canticle of Canticles. It is to Father Garcia that we owe the "Book of Foundations," for she wrote it at his command; he and Father Bañez inspired the Saint's most popular treatise, "The Way of Perfection"; the "Interior Castle" was entrusted, among others, to Father Yangües for censorship. But we hope we have said enough for the purpose of this study. In the light of evidence such as this it seems futile and misleading to speak of the spirituality of St. Thomas Aquinas and his disciples, and the spirituality of St. Teresa and her followers, as if they were two different things, two different "schools." It seems futile, because to make such a distinction can lead nowhere; it can only deprive the teaching of one saint of the light cast on it by the teaching of another. It seems misleading, because it suggests the idea that the spiritual life is specifically different, according as one follows one master or another, which it is not and cannot be. St. Teresa sought instruction and guidance from wherever she might hope to find it, Franciscan or Dominican, Jesuit or secular priest (as in Blessed John of Avila), never suggesting or dreaming for a moment, that there was any difference between them, or that the teaching of one would contradict or counteract the teaching of another. Often enough a member of one Order would pass her on to a member of another, sometimes she would seem to have been guided by more than one at once. Not unfrequently her diverse confessors would meet together to learn from each other the lessons which the handling of so delicate a treasure of God revealed to them. How delicate they realized that treasure to be we may learn from Father Bañez, who said that he could never but be anxious about Teresa until she had been given back safely to her Maker in death.

¹ See the admirable Introduction to her "Life" by Father Zimmerman, where a complete translation of Bañez' "censure" may be found, pp. xxvi, sqq.

When we look at it from St. Teresa's side, the identity is still more striking. As we have seen she learnt her prayer from Dominicans; whatever experiences in prayer were hers, she would trust in none of them without a Dominican's approval. She wrote almost only at their instigation; what she had written was submitted to them, and was destroyed or corrected by their dictation, sometimes by their own pens. When Bañez writes on a manuscript of Teresa's: "I can find nothing reprehensible in the doctrine contained in these pages; on the contrary it is good and safe," we know that the ardent Thomist is giving his blessing to the Saint, with all she said and taught, as being of one same mind and heart with Aquinas. How fine was his critical comb, how exacting his standard, we may judge from the fact that once in her "Life" he corrects her use of the word Cherubim. "One would say rather Seraphim," he writes in the margin, since she is describing "angels all on fire."¹

✠ ALBAN GOODIER.

¹ "Life," xxix, 19.

The Old Fishwife

(In a Church in Brittany)

DOOPING head silver-crowned,
White coifed and ribbon-bound,
Eyes like deep quiet pools,
Reflecting glory,
Hands folded meek in prayer,
Lips scarcely breathing air,
Peace kissing patience there—
What is her story?

Four score of busy years,
Smiles mingled oft with tears,
Children called one by one,
To the sea given,
Now in her quiet age
Turning each sacred page,
Heedless though waters rage,
Her heart's in heaven.

M. W. WERE.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

ANTHROPOLOGY AND THE CATHOLIC SOCIOLOGIST.

EVER since the time of Herbert Spencer in England, and of Lippert and many others on the continent, sociologists have gone to a study of primitive tribes for material on which to build their theories as to the formation of human associations, and the social processes thereby involved. True, such well-known sociologists as Le Play of France and the members of the "Chicago school" have been interested in purely practical observations of groups of people in more "civilized" communities, the French worker, the Polish peasant, the Chicago gangster, the tramp and the rest. On the whole, however, the anthropological interest of the sociologists is much more widespread than the seemingly more practical modernistic approach.

There are two main reasons for this study of primitive tribes and primitive social conditions by the sociologists.

First, our own culture is so complex that it is difficult to arrive at the basic principles which actuate our social life. It is likewise difficult for us to regard objectively a culture which we have come to regard as a norm; almost impossible for us dispassionately to distinguish between essential features and those non-essential aspects which are perhaps erroneously regarded by us as right standards. Since the structure of primitive groups is so much more simple than our own, it is therefore thought that if we examine the culture of these peoples, without preconceived notions and in a scientific way, it is very probable that we can arrive at a much truer conception of the essentials of society than would be possible if we investigated only the structure of the groups to be found in contemporaneous "civilized" communities.

The second reason for a study of primitive tribes is that the sociologists are naturally interested in a consideration of the origins of our leading social institutions; the origin of the family, of the State, of religious groupings, and of the institution of private property. Anthropologists are all agreed that a study of ethnology and archaeological prehistory cannot show us the exact social life of man at the beginning of the world, because those times are still completely hidden from us. They have long decided, however, that by examining the culture of the most primitive tribes of to-day we can at least come to an approximation of early primitive culture, for the life of these peoples seems to indicate an undeveloped survival from archaic times. It is from the cul-

ture of the primitive peoples of to-day, therefore, that the student of social origins tries to obtain his basic facts.

There are extremely few really "primitive" tribes now left to us. The few there are may be found only in the remote corners of the earth, in inaccessible forests and mountain fastnesses. They live the simplest kind of social life, untouched by what we call our modern civilization. They are merely food gatherers, living on fruits, nuts, roots, and such fish, reptiles or other animals as may be available to them. They are not food producers. They have the utmost simplicity in the way of clothing, tools, and weapons. From what we have been able to reconstruct from palæolithic remains it would seem that the material culture of prehistoric man was remarkably similar to that of the modern primitive—their implements and their normal care for the dead seem practically identical. Yet the social life of the modern primitives often surprisingly approximates to our own ideas of idealistic social life—although of course there is much indeed about their culture which in no way comes up to our own ideals.

These primitive peoples who still inhabit the earth must have come to live in their present location very many generations ago. In their isolation they had little incentive to develop the culture which they already possessed or to make new inventions, for they lacked the stimulus of forced adaptation to unaccustomed physical environment which led more migrant tribes to invent new ways of achieving desirable results. By reason of that same isolation very few wanderers from other tribes can have settled with them, bringing different ideas from the culture patterns of other people. The fewness of their numbers and the isolation of their habitat have led to such an extremely narrow social conservatism that we may say that they in some way depict for us the life of primeval man.

Yet of course modern primitives can in no way be identical with primeval man, because, after all, they have lived upon this earth as long as we. Then, too, the Bible gives us as a fact that a truly idealistic order existed at the beginning of man's sojourn on the earth. The two progenitors of the human race were, as human beings, directly created by God Himself, placed in an ideal situation and endowed with privileges beyond their natural demands. This however refers chiefly, of course, to the moral order, and we can by no means infer that the culture of the first of their descendants was characterized by a high scientific, mechanical, or æsthetic development. But the primal act of disobedience of Adam and Eve deprived the human race of the many natural advantages which they possessed, and left man to the spiritual and social struggle which has ever since been humanity's lot. Amidst the "fallen" race the memory of the original revelation naturally became less vivid, and thrown on their own resources, with

passions growing stronger by indulgence, our early forefathers slowly degenerated from their more ideal social life. As mankind increased, God's law became obscured in some groups of men; in others it was ignored; yet others positively reacted to a reversal of the intended order of society. Some human groups, in various degrees and ways, may have later recovered some of the high moral integrity which had been lost, or have developed complex and higher cultural levels in the material order. Still others, as we have pointed out, by their very isolation after the first wanderings, may have retained much of the earlier culture-patterns.

However, since the modern primitives have lived on this earth as long as we, experience must have wrought some changes in their way of living, and their life can in no way be identical with that of primeval man. Some culture, for example, has come to them from outside, as witness certain culture traits which the Eskimos most probably adopted from the Indians, and the artifacts which the Veddas of Ceylon have taken over from the Cingalese who inhabit the same small island. Even though primeval man's efforts to provide adequately for life must at first have been extremely halting, with the passing of generations various inventions, as indicated in the Bible narrative, must have taken rise, and these passed on from father to son. Man being an imitative animal imbibes the culture which surrounds him from the first. Man is also an intelligent being and as he advances in years he adapts the culture which he has found to meet his own ideas. Among "civilized" peoples the growth and changes in cultural forms are manifold and extremely rapid, due to the larger populations, the wider area in which we move, the close contact with those of other cultures, personally and by means of the radio, the Press, and in other ways—all of which has helped to develop our intelligence in higher spheres and has led to an enormous output of material inventions. Yet primitive peoples are guarded against much accretion or change in culture by the stultifying effect of their numerous taboos and rules of etiquette which even though frequently unsanctioned are as a rule rigorously adhered to. And despite the elaboration of ideas (diffusion) which must inevitably occur in the contact of man with the intellectual notions of his fellow man, the smallness of the size of primitive groups, and their isolation geographically, must almost inevitably make the change due to such contact only very slight.

Now anthropology as a science is comparatively new. False observations of the last and previous centuries, above all, false interpretations of travellers' descriptions of primitive life, have been rectified largely within the past twenty-five or thirty years. Most modern anthropologists, and particularly those of the American school, in a changed viewpoint since last century, are now of the opinion that whilst primitive cultures are indeed primi-

tive, they are not necessarily of a lower grade than our own, nor has our culture necessarily evolved from lower forms. They mainly agree about the fundamental significance and form of the major social institutions, and now show us that the primitives are dominantly monogamous, dominantly theistic, and have definite notions of private property rights. Yet we have the strange fact that a very large proportion of the "cultural" sociologists, who go to anthropology for the facts on which to build their theories, are fifty or more years behind the times. They resort to anthropology for their "facts" but they distort these so much, use such unreliable sources, or so cling to the interpretations of Spencer and the earlier writers, that they are sadly at variance with modern anthropological research and thought.

It is precisely for this latter reason that the cultural approach is of utmost value to the Catholic anthropologist. Catholic sociologists (and other Christians and Jews) believe that the family is naturally monogamous, that we have a natural right to private property ownership, that religion was originally monotheistic. We are of the opinion that one cannot study society without studying man as well—the whole man. So we think it necessary to take into consideration man's creation, his rights and duties on this earth, and his final and eternal destiny. We believe that man is a creature of God, intended for eternal happiness in heaven, and bound by God-given precepts and certain other rules which are most evidently intended to be in the order of things, intended, that is to say, by the natural law. We can prove the truth of our contentions from revelation (the Bible and tradition) from historical facts, and from philosophy. Yet since others are not willing to accept our proofs, if Catholic sociologists can show the falsity of many of the sociological pronouncements regarding primitive religions, family life, property ownership and the rest, they may eventually gain a hearing where the other and more valid arguments are of no avail.

Whilst the Catholic need not be afraid that delving into "social origins" will conflict with his former conclusions, because truth is truth, and it cannot be contradicted, nevertheless a word of caution seems not amiss. Care is needed not to over-exaggerate the importance of anthropological findings—they are supplementary proofs and nothing more. We may draw from them an idea of the common tendency of mankind in forming these basic societies and social institutions, but we *cannot* draw moral principles from the common manner of action of primitive man as a social being, because in that case morality could and would easily change for us, and we should perpetuate the error of Durkheim and others, and perhaps get the notion that whatever conduct is generally accepted is necessarily good. Moreover, as the doctrine of original sin most clearly shows, even did the life of the primitives seem to

us wholly ideal (and by no means is this the case!) it would not approximate to the "golden age" before the Fall. By the same token the fallen nature of man explains the many primitive conditions which are far short of the ideal. With these ideas in mind, however, a study of anthropology for the Catholic sociologist seems to be of real importance.

E. J. ROSS.

THE WONDERLAND OF FAITH.

CHARLES LUTWIDGE DODGSON—author of many learned mathematical and philosophical speculations—was not a scrap ashamed of the ponderous things. But when it leaked out that he was also "Lewis Carroll," author of the delicious "Alice" books, he was as peevish as a child who has caught an eavesdropping adult amusedly listening-in to his make-believe. Yet, they say, that whereas now there are doubtless copies of Dodgson's works in the British Museum, the works of Lewis Carroll are everywhere read and known and loved. Carroll is immortal: Dodgson is dead. Four years ago we celebrated the centenary of his birth: it is over seventy years since Alice was born and she will live for ever.¹

Lewis Carroll wrote his "Alice" books to amuse three little girls: but in them he has fashioned, not merely a fairyland of unfading delight for children alone, but also a philosophy for all humanity, and a philosophy, at that, which must be very nigh to Truth, having the atmosphere of that Chlldland where the Kingdom of Heaven is and its King.

It is not my point here to expound that philosophy in detail. Yet I might note, that anyone familiar with the grotesque individualities of Aliceland will find himself continually meeting them in the flesh; and, much as the fantastic situations in the books might provoke his mirth, the growing years will teach him they are nothing less than pages of his own biography. Mad Hatters and March Hares we all of us know to encompass us. We have met the White Rabbit dozens of times. Who has not interviewed the Caterpillar puffing his hookah? The moralizing Duchess—is she not ubiquitous? And do not say you have never heard Tweedle-dum and Tweedledee in debate or wordy argument! Again, you have surely given ear to full many a White Knight enlarging on his proficiency in horsemanship, the while he keeps tumbling from his ambling pad. You know Humpty-Dumpty personally, eh?—and the Red Queen and the White Queen? You have caught yourself running a Caucus-Race more than once—come, confess it now!

Let us at the present agree that the "Alice" books do enshrine a philosophy—a very practical, very instructive philosophy. That eminent authority on education, Mother Janet Erskine Stuart,

¹ In 1928, the year of Dodgson's death, the original MS. of "Alice" was sold for £15,000, and resold, of course in the United States, for £30,000 later in the year.

thought so too. "She found lights on the spiritual life in 'Alice in Wonderland' and 'Through the Looking-Glass.'" Thus her biographer. Now a word on the basic principle of this Wonderland philosophy.

Charles Dodgson taught his Oxford scholars (or such of them as could apprehend it) that two and two make four. Now, this is not only a fact but it is also a wonderful fact. Few, as Dodgson saw, appreciate its beauty. That is why he would drive it home by becoming Lewis Carroll. To appraise the beauty of the land where two and two make four, you must make excursion into that other land where two and two make five. Dodgson, the mathematician, "held the mirror up to nature" and reality. Carroll, the philosopher, insisted on going through the looking-glass to prove his proposition. It was a proposition dear to the heart of our ever-to-be-lamented Chesterton, who too expounded it with vivid versatility—that reality is no whit less wild and wonderful and whirling than fantasy itself: that our very earth, *terra firma*, is Wonderland: that truth is stranger than fiction. The essence of this philosophy is the spirit of surprise. It finds that all that is, is only a selection of innumerable might-have-beens. God *might* have made us all as grotesque as gryphons, as whimsical as walruses. That He has made us men is not the less remarkable but rather the more.

Now this specific subtlety of the "Alice" books does more than educate our faculty of wonder—all art and poetry and literature worthy of the name does that. But these books (and one says it with the profoundest reverence) give us a hint of the mysterious plan according to which God fashioned our world for us. Alice-land is Topsyturveydom. But remember—that is only the *other* side of the mirror. Are we, on this side, not in just the same sort of fix?

The question does not savour of heresy, rather does it throw some little light upon faith.

Benson has said "There must be a large element of agnosticism in every creed." That, of course, is but to recognize the supreme Transcendence of God. "That things are," writes Paul Claudel, "is already the greatest of mysteries." Hence is our Catholic atmosphere charged from first to last with mysteriousness, nay with mysticism. The primer of Catholic mysticism is that Book of Job, hymning the unutterable marvel of Him Who "hangeth the earth upon nothing." And St. Paul, for all his *charismata* and glimpses of the unutterable, had to confess that his vision was also *per speculum*, and dim at that. Which of us, in very truth, "hath known the Mind of the Lord"?

We are bewildered, doubtless, when we step through the Looking-Glass with Alice: our laws of cause and effect, or orderly sequence, are so disturbed that we can take nothing for granted. The Jabberwock haunts us. We're glad God did not make *him*.

The rosebuds have little children's faces inside them—and can talk, too, "when there's anybody worth talking to!" Now, would it not have been a fine idea for God to have done this thing. . . ?

But we step back through the Mirror and lo! O joy! O supreme delight!—we discover that, although there are no rosebuds with the faces of little children all about us, there are, better still, little children with the faces of rosebuds, and they can assuredly talk and talk and talk!

For thus did God fashion our world—crammed tight with surprise and wonder and mystery. We forget about it as we grow up. "Growing up" means growing tired. We grow heedless; we grow blind; we grow forgetful. We rank with the fools in the Book of Job who "grope at noonday."

Nevertheless, we do have our moments of vision. We see ourselves just as we are, an amazing blend of matter and spirit in a world of shifting shadows and phantoms and dreams. We are perplexed and saddened, for with all our sallies of intellect and leaps of intuition, we dare not pretend to grasp more than, at most, a tiniest fragment of the All-complete. Life! Reality! Blinding and bewildering facts! Why has God so planned the world as to hide truth in a well and reality beyond the clouds. The great soul of Newman welcomed death as a release "from shadows and fantasies." And we, lesser minds, if we are in earnest, are the more troubled and find relief only when we fall to our knees in the darkness and in utter humility cry for aid, as children cry in the night for light and mother's encircling arms. "An infant crying in the night." O happiest moment for man! For then, "even as these little children" he has abased himself, and, lifting his eyes from the dust, he finds the Kingdom of Heaven flung wide before his awestruck gaze, and himself "called out of darkness into that wondrous light," the Light of the World.

Quite contrary to this is the spirit of that "perverse and stiff-necked generation," our modern agnostics and rationalists. They want religion freed from mystery, brought within the measure of man's mind, made entirely comprehensible. God must not ask the rationalist to believe what he cannot see. As Chesterton neatly puts it, the free thinker tries to get the heavens into his head and not his head into Heaven! The result is that his head is cracked. He needs a strong dose of the Wonderland philosophy to teach him that truth is not merely what he troweth but something absolute and eternal; that in fact there are many more things in heaven and earth than his narrow mind can conceive of; and that the revelation of the Infinite, apart from His vestiges in nature, must be compassed about with endless mystery.

But God has thwarted the wisdom of the mind that would presume to exhaust Him. Our Lord comes into the world as a tiny child and it is to children, in years and in worldly wisdom, that He

reveals things. The wise and prudent, blind in their own conceit, are scandalized. He is so unlike their ideal. He does all the unexpected, the foolish things. His triumph is staged on a criminal's gibbet, after He was garbed as a fool. Behold the folly of the Cross that so ceaselessly flouts the World—to the Jews a very scandal, to the Greeks mere nonsense.

Moreover, His Bride the Church bears through the ages His own characteristics. Against her too the critics bring the same charges. The Catholic Church is not planned to function like a sensible human institution: its fortunes cannot be predicted: cockle may sprout where wheat was sown, and out of defeat arise success. She triumphs in the death of her martyrs. She is the despair of the rationalist, for she ever confounds his calculations. He does not know that the Church is a Person—a divine Person, the Body of Christ animated by His deathless spirit. What human mind can compass this handiwork of the Most High, for her name is "Love" and her voice is "Truth."

We concede too much to these earth-bound rationalists who have scorned the truths of faith. We parley with them and try to make them see reason, the reason which they only misuse. Let us not defend but rather attack. They say: "How can this thing be?" Let us demand of them: "How can anything be?" They say: "How can this Man give us His Flesh to eat?" Let us exact an answer to a problem which goes farther back—"Whence comes it that man should eat at all?" St. Paul suggests our proper attitude in this matter, when he says of contemporary rationalists—"For the folly of God is wiser than men and stronger than men is His weakness" (I Cor. 1, 25). And, if even to the natural eye the transitory is but the veil of the eternal and every common bush is afire with God, how marvellous is this earth of ours under the illumination of the Faith. The enigmas of Providence remain but we *know* that there is a true and final solution to them all. And the mystery of pain itself becomes less dark since it behoved the very Son of God to suffer and *so* enter into His glory. There is only one tragedy connected with Christianity, and that is that even Christians do not know its value or use it aright. Reason is deified and Faith despised. The pearl of great price is thrown away. The pity of it!

CARYL BRAMSLY.

EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,500 words, and must be intended for exclusive publication in the "Month," if accepted. As a general rule, subjects dealing with the exposition of theology and ethics are reserved to the staff.

THE MIDDLEMAN IN ART.

THE devil is the ape of God and therefore the architect of the ugly. Once he has secured his dupes on the major issues, he amuses himself by mocking them on the minor; but it is far more than mockery, it is for the security of his own tenure: the major blends with the minor. Mr. Belloc has shown that it is not only in the matter of womanhood and the sanctities connected with it that the anarchic attack on tradition has been engaged, but also in music, art and poetry.

In the domain of poetry it has given rise to what G.K.C. called "The Middleman in Poetry." The modern poets, he says, have ideas, but they either know not or care not that "subtlety works through patience to beauty." They despise the crowd, and a group of self-appointed middlemen arise to interpret them, but the middlemen themselves are too proud of interpreting a clique to care about enlightening a mob. They are forever saying that poetry has a wealth of meaning, but they are silent as to what the meaning may be. They confirm the poet in his snobbery and the crowd in its indifference. In any case "the poet, like the priest, should bear the ancient title of the builder of the bridge (Pontifex). His claim is exactly that he can really cross the chasm between the world of unspoken and seemingly unspeakable truths to the world of spoken words."

G.K. then imagines ("beatific buffoon" that he is, like the Dickens whom he thus affectionately surnamed) a poet writing the line "He had trenches upon his face" and suggests that this is literature of a "high order but belonging to gargoyle and the grotesque." Such a line could march only with comic lines in comic songs like Mr. Gus Elen's "And his face was like a map of Clapham Junction." But wrought on the anvil of patience such burlesque might become beauty thus:

". . . but his brow
Deep scars of thunder had intrenched; and care
Sat on his faded cheek."

Even Homer nods; even G.K. forgets, for had he remembered, he would surely have added Shakespeare to his Milton and quoted:

"When forty winters shall besiege thy brow
And dig deep trenches in thy beauty's field,
And youth's proud livery, so gaz'd on now,
Will be a tattered weed of small worth held."

Imagery this, not indeed of grotesque gargoyle but gigantesque grandeur recalling St. Bonaventure's figure of the Body of Christ as a field, ploughed with scourges, sowed with thorns and nails, whence the soldier's spear lays bare the Pearl of Great Price, the Sacred Heart.

In the domain of art anarchy has produced Epstein's "Behold the Man." During the agitation connected with this production THE MONTH said: "Epstein finds support, not from "emancipated" critics only, but even from Catholics who should be the first to resent the Redeemer being made the subject of grotesque experiment We badly need a new Gilbert, for there is a great deal of cant left in art criticism, often enough employed to palliate indecency, but never more repulsive than when it condones what is, objectively at least, sheer blasphemy." Now, though the theory of fundamentals might seem to be safe among Catholics, the theory itself of things derived from fundamentals is not safe. The Holy Father has issued a warning about the revolt against tradition in Church art and the rise of a fantastic perversion. The craze for change, the delight of attitudinizing, or the mere imbecility of the human mind, has caused Catholics to palliate a grotesqueness, the ultimate development of which would be atrocities similar to Epstein's.

Suppose for one moment that beauty were so exclusive as not to belong to the common herd, then that, in itself, is precisely the reason why "epsteinizing" should be avoided in Catholic churches. The Church is the Church of little ones, not of the wise in their own conceits. Beauty is the heritage of the many, not of the few. Nobody needs a middleman to tell him that the lilies of the field are beautiful. It is precisely because their beauty appeals to everybody that Our Lord chose them for a sermon to the common people on the Providence of God. Of that sermon it may need an Arnold Lunn to say that it was the work of a "Songsmith who on the anvil of eternal truth struck out songs whose music has filled the centuries with enchanted melody," but it is the common people whom that music has chiefly enchanted. Nay more. Will the wise defend themselves against the following analogy? It is not, please God, too great a compliment to pay the followers of Epstein that they love their own flesh and blood. Then let us suppose the mother of one of them were represented, Epstein fashion, in stone. They would scarcely go into ecstasy exclaiming: "Marvellous! That distortion admirably illustrates the lovable characteristics of my mother whereas a true likeness would be dreadfully dull!" God is the great artist. Art which results in caricaturing His handiwork is a monster.

The present writer has a picture of the Holy Family. The heads of the Holy Three are so close together that the haloes mingle and cross. Our Lady's expression is calm. She seems to be glad the Child's attention is momentarily diverted from her, for, after all, poor St. Joseph is going out for a few hours and it is lonely to be without Jesus even for that space of time. The child is sitting straight up in His Mother's lap with His left hand resting gently on her left arm. His right hand is raised in lively gesture

accompanying an eager expression of face and eyes directed towards St. Joseph. The latter, with carpenter's adze slung over his shoulder through the loops of his tool-bag, is evidently going out to work. He is bending down, looking at, and listening to, the Child. The expression of his face is a blending of adoration and lonely love, for he seems desolate at the prospect of even a few hours' parting. The Child seems to be saying : "Now then, Daddy, don't forget what I asked you to make for Me in the carpenter's shop." His Foster-father seems to answer : "As if I could forget anything You asked me!"

Such a picture is understood of little ones. It requires no middleman to explain it. In any case the need of a middleman is a sign of bad art. St. John Damascene known as the foe of iconoclasts might well become the patron of a holy iconoclasm that should rid our churches of unsightly statues, whether inspired by Epsteinism or merely vulgar. The devil quotes Scripture to his purpose. He quoted it to the Lord of life in favour of suicide. He is artful enough to invent plausible but false reasons for the cult of religious ugliness, for ugliness and sin are equally lies issuing from "the father thereof." There is no small wisdom in the saying : "As ugly as sin."

STEPHEN RIGBY.

Love's Questioning

"Thou knowest all things; Thou knowest that I love Thee."—John xxi, 17.

I KNOW no more, sweet Saviour mine,
Fain would I seek to leave it so,
That I may rest. Thou art Divine
And all my love Thou canst but know.

For I with Thine am strait in hold,
A bondage stronger than my strife—
Yea! 'Twas Thy very love of old,
That loved me, Saviour, into life.

And born from love, thereto I grow,
For I may tell—'tis Thy command.
And, midst so much I cannot know,
This thing at least I understand.

Love bringeth peace on earth. 'Tis vain
To hope that we may worthy prove
And therefore would I face all pain
To have Thy peace—Thou know'st I love.

H. M. CROSS.

THE MISSION FIELD AND "THE MONTH"

The Editor would be most grateful if those readers *who began to send their "Month" to a missionary before the Forwarding Scheme was started*, or who have since engaged in that charitable work by supplying a missioner whom they already knew [thus not needing to apply to us for an address to which to send], *would kindly communicate with the Secretary*, giving the name and address of the missionary to whom they send **THE MONTH**, as this is the only way we can get a *complete* list of those who are receiving it, and avoid the danger of overlapping. We occasionally find that a missioner, to whom on the recommendation of a friend at home we have arranged for a **MONTH** to be sent, is already receiving it through the kindness of another reader; thus both time and postage are lost and other difficulties created. The Editor again wishes to thank all the new helpers who have volunteered during the last month, and whose generous response to our appeal has brought the number of missionaries supplied up to the splendid total of two hundred. For a few days, indeed, the Secretary was in the unwonted position of "having run out of missionaries!" But not for long! Appeals speedily arrived—from Syria, Tanganyika, the Philippines, Canada, Iraq and Iceland—and these also the Editor hopes will be answered soon. May we remind our readers that direct subscriptions (14s.) for the more distant outposts are the greatest boon to the missioners, as second-hand copies arrive there so late. Letters of gratitude from missionaries continue to reach us nearly every day, proving that this act of charity, tiny though it be, yet "blesses him that gives and him that takes."

TO DONORS OF FOREIGN STAMPS. We are most grateful for these, but we do beg that *backs and perforated edges should not be damaged*. *Thousands* have had to be thrown away because they were cut off without a sufficient margin.

"THE MONTH" FORWARDING SCHEME.

Readers who are willing to forward their "Month" to a missionary or to provide an annual subscription (14s.) for one to be sent direct to the more distant outposts are asked to communicate with The Hon. Secretary, "The Month" Forwarding Scheme, 31 Farm Street, Berkeley Square, London, W.1. Readers *must* enclose a stamped addressed envelope, and all names and addresses, whether of missionaries applying for "The Month," or readers providing it, *should be printed in capitals*. Missionaries should notify the Secretary if their "Months" do not arrive regularly, and both priests and forwarders should send us any changes in address at once.

FOREIGN STAMPS are collected by the Secretary and sold to further the work of the Forwarding Scheme. These should be cut off leaving roughly $\frac{1}{4}$ in. margin. If edges or backs are damaged they are useless.

II. OUR CONTEMPORARIES

AMERICA: Aug. 8, 1936. **Right and Left battle for Spain**, by L. K. Patterson. [A discriminating account of the parties in the present struggle, and the need of the Right to reform its social outlook if it is to be worthy to win.]

CATHOLIC HISTORICAL REVIEW: July, 1936. **The Catholic Exiles and the Elizabethan Settlement**, by Leo Hicks, S.J. [Contemporary witness to the essentially man-made character of Anglicanism, acknowledged by modern non-Catholic authorities.]

CATHOLIC TIMES: July 17, 1936. **The Church and the Poor**. [A series of papers illustrating the beneficent effect of the Church's social teaching and work.]

DOCUMENTATION CATHOLIQUE: June 6, Aug. 22, 1936. **L'Eglise Catholique en Allemagne National-Socialiste**. [A most useful summary of the progress of the Nazi persecution of the Church and of the Catholic reaction.]

DOSSIERS DE L'ACTION POPULAIRE: Aug. 15, 1936. **Le Communisme: son influence sur les rapports de civilisation**, by J. Villain. [Shows that modern Communism would not only upset existing civilization but all ordered society.]

DUBLIN REVIEW: July, 1936. **Palestine Ablaze**, by Douglas V. Duff. [Confederation as a solution of the impasse brought about by British shortsightedness.]

ETUDES: Aug. 5, 1936. **Disgrâces du Libéralisme**, by Yves de la Brière. [How Liberals have corrupted the notion of Liberty and thus brought about their own political destruction.] Aug. 20, 1936. **Inquiétudes Belges**, by Victor Dillard. [An analysis of the unrest in Belgium, due to strikes engineered from abroad, "Rexisme," already losing its ideal, and the language-question which is one primarily of religion.]

IRISH ECCLESIASTICAL RECORD: Aug., 1936. **The Economic World-Crisis**, by the Rev. P. Coffey. [The source of all economic disorder seems to be the misuse of the functions of money.]

THE SIGN: Aug., Sept., 1936. **The Return from Exile**, by Ross Hoffman. [A survey of the perennial re-birth of Christianity amid the decay of secularism.]

TABLET: Aug. 8, 15, 22, 1936. **The Religious Background of the Olympic Games**, by Arnold Lunn. [A penetrating historical analysis showing the contrast between Christian and Greek in art and religion.]

UNIVERSE: Aug. 21, 1936. **An Opportunity for Young Men of Leisure**, by H. Belloc. [The opportunity, which is surely open for all Catholics, consists in the need of insisting, on all occasions and by every means, that the unique position of the Church in history should be admitted in historical writings.]

REVIEWS

1.—FAITH AND LEARNING IN IRELAND¹

THE triumphant survival of the Catholic Faith in Ireland in defiance of centuries of remorseless persecution and insidious proselytism is one of the most astonishing episodes in Church history. The secret of this achievement is being gradually revealed by research into hitherto unpublished material. The monograph under notice, by the Professor of Education, St. Patrick's College, Maynooth, is an object-lesson in the method of approach to the subject. It is concerned with educational activities in the dioceses of Kildare and Leighlin, comprising seven counties of Leinster, and their religious organization from the episcopate of Dr. Keeffe (1752—1787) to the opening years of that of Dr. Doyle (1819—1834). The book falls into two parts. The second and longer one is an appendix to the first and gives the full text of the official summary of parochial returns of schools in these dioceses, Protestant and Catholic, called for by a Royal Commission of inquiry, which issued two reports, one in 1824, the other in 1826. The first part consists of a series of chapters which serve to illustrate on the one hand the efforts of the Protestant Ascendancy, backed by successive Governments, to stamp out the national religion, which they hated and feared, by suppressing Catholic schools and substituting in their place proselytizing ones, and on the other the resolute and successful resistance of the Catholic clergy and laity to these manœuvres.

An illuminating chapter lists the various proselytizing institutions and describes their principles and mode of action. Most notorious was the Charter School Society. It adopted the Cromwellian tactics of abducting children from their parents, incarcerating them in industrial schools, where their child-labour was exploited, and denying to their relatives all access to them. The experiment was a dismal failure. The natural love of the parents for their children operated to defeat it, but even more their scornful rejection of the invitation extended to them to barter away the religious faith of their children for such educational advantages as these schools professed to offer. The Charter Schools recruited their pupils, so far as Catholics were concerned, almost exclusively from illegitimate and foundlings. From 1733 to 1831 the Society received Parliamentary grants amounting to £1,250,000. Out of a total of sixty-one Charter Schools founded, thirty-four were still

¹ *The Schools of Kildare and Leighlin (1775—1835).* By Rev. Martin Brenan, M.A., B.D., Ph.D. Dublin: M. H. Gill & Son, Ltd. Pp. xix, 616. Price, 10s.

surviving in 1824. Three such schools were obtruded on the dioceses above-mentioned. One of them at Stradbally was inspected by J. Leslie Foster of the Royal Commission in October, 1824. He found a revolting state of things. The Master kept three farms on which he employed his pupils. He scarcely ever put in an appearance in school himself except to make sure that the monitors were doing their work. The children were castigated unmercifully. Some of the boys, he says, were "in such a shocking state of laceration and contusion as made me feel it indispensable to examine into the whole state of the school upon sworn evidence." This severity was not redeemed by any exceptional proficiency. On the contrary, the children were abysmally ignorant. They manifested a sullenness and terror in marked contrast to the free and lively air of pupils in the proscribed Hedge Schools. Yet the local Committee of Fifteen had the audacity to describe this very school as "a pattern for all Charter Schools." Perhaps it was typical. At all events, Bishop Doyle could write in 1824 of "the abuses of the Charter Schools," as being "shocking to humanity, yet continued and fostered by the Government to this hour."

There were other educational societies founded with the same sinister object. Some were directly subsidized by Parliament; others indirectly, inasmuch as they amplified the revenues they derived from private foundations, such as that of Erasmus Smith, by subventions from those in receipt of Government aid. To the former category belonged the "Association for Discountenancing Vice and the Promotion of the Knowledge and Practice of the Christian Religion"; to the latter, the London Hibernian Society, founded in 1806, famous for its aggressive methods. The Kildare-Place Society, which between 1814 and 1831, received £262,985 in Parliamentary grants, speciously declared its object to be to "afford the same facilities of education to all classes of professing Christians, without any attempt to interfere with the peculiar religious opinions of any," a profession rendered nugatory, so far as Catholic schools were concerned, by the reservation that the Society's grants were made subject to the condition "that the Scriptures without note or comment should be read in the Schools to the exclusion of all Catechisms." This anticipation of Cowper-Templeism drove O'Connell out of the Society in 1820. Bishop Doyle denounced "the tendency of all these Societies" as being "one and the same—the subversion by indirect means of the ancient faith and the establishment on its ruins of a wild and ungovernable fanaticism."

From the distressing narratives, quoted in this illuminating book, it is a consolation to turn to those chapters which describe the loyal co-operation in Catholic Action, especially in the sphere of education, of priests and people in the two dioceses during a period of exceptional trial. There was first and foremost the magnificent work of the "Confraternity of the Christian Doctrine," an organi-

zation which ensured that the children of the people should be systematically instructed in the tenets and practice of their religion. Its activity was furthered by the institution of chapel libraries in the various parishes. Worthy of honourable mention are the schools of Religious Congregations, such as the Presentation Sisters and the two indigenous communities, the Brigidine Sisters and the Patrician Brothers, founded by Bishop Delany. The staple education of the Catholic population was given in the so-called Hedge Schools. Much valuable information is here given concerning their organization and management, and the difficulties with which they had to contend, arising from the destitution of the people and the lack of adequate school premises, appliances and books. It is almost incredible how the teachers could subsist and work so hard on the miserable pittance they received as salary. They had their compensation in the perfervid ardour of their pupils in the pursuit of learning.

H.I.

2—A SUMMA FOR MODERN GENTILES¹

ONE of the more notable features of this newly literate age has been the success of the wide variety of "Outlines" devoted to history, the sciences and the arts; more recently there has been a plethora of political summaries of the sort—all or nearly all put out by a publishing house of a definitely Left complexion—which should be taken note of, not so much because of their contents as of their circulation which is considerable. These books though they are duly reviewed in the leading journals when first published, pass out of sight, yet live and spread in many reprints, and may be said to supply for those who have no opportunity for higher studies what the Pope has called "the after-school university of the masses." In the absence of a tutor or the advantages of a well-stocked library, many young people grope their way through this cheap literature and finding it all of one colour—red or at least pink—frequently imbibe wrong and subversive views which bode ill for Christian civilization.

These reflections are prompted by the perusal of a new Outline, on orthodox lines, which supplies a want long-felt by all who desire to save the intellectual integrity of the young and keep their energies from going astray. The book hides under its modest title a most welcome antidote to anti-Christian propaganda which, it is to be hoped, may soon be made available in English at as modest a price as the original may be bought for.

Originally designed to counteract the effects of the "Antireligious Manual" issued by the Militant Atheists of the U.S.S.R. a few

¹ *Essai d'une Somme Catholique contre les Sans-Dieu: sous la direction d'Ivan Kologrivov.* Paris: Editions Spes. Pp. 557. Price, 15.00 fr.

years ago for dissemination throughout the world, its form and substance follow closely those of that manual. However, the subjects treated are such as arise in every-day experience and the fact of having to deal with specific arguments has imposed upon the authors a style which shows that traditional Catholic teaching can adapt itself to the solution of the most discussed problems of the day. The Editor, Father Kologrivov, has enlisted the aid of a group of distinguished contributors whose policy has been to make the most of the good there is to be found in the anti-religious ideas that they meet—a new and notable method of apologetics which answers the difficulties of modern "Gentiles" in their own familiar language.

The only chapter which is not modelled on a Russian original is the opening one. The fundamental problem of the existence of God had to be broached at the beginning, for, as M. Maritain has recently pointed out,¹ atheistic materialism is the root and not the flower of Communism; thus, the materialistic undercurrent is aptly contrasted with Christian social ideas, so that social discontent is shown to be intimately related to the *causa exemplaris*: "The very propagandists of proletarian atheism are inspired, though they know it not, by the theistic truth which is immanent in all truth and beauty, all sense of brotherhood, equity and justice, all sustained effort which helps workers to realize the dignity and freedom of their state, first proclaimed by Christ." This chapter, like the others, eschews lengthy philosophic argument and is content to establish historically that religion is *not* the opium of the masses. The note of detachment which results from allowing facts to speak for themselves should commend itself to "scientific" readers, who particularly will find much to surprise them in the section dealing with the history of the development of science. The myth of religious opposition is gently exposed and the tales told about Galileo, Newton and Engels reduced to their true rank of fables, whilst Voltaire is aptly quoted as anticipating Paley with the remark—"There must be a watchmaker since there is a watch. . . ."

The chapters raising problems of cosmology, biology and biochemistry make use of the latest discoveries to dispel the common difficulties about creation and evolution. The vagaries of anthropology are pointed out and the contributions of physiological and psychological research appreciated in a valuable chapter. The fruit of the study of Comparative Religion is tersely summarized and serves as an introduction to the "mystery of Jesus," a most helpful analysis of the many conflicting criticisms which have cancelled each other out in recent times. This section provides an armoury which the average layman, for whom this work is planned, will appreciate perhaps above all others. The short epitome of

¹ "L'humanisme Intégral." Fernand Aubier, Paris. Price, 20.00 fr.

scriptural foundations for Christian belief and the common-sense conclusions would alone make him consider this voluminous treatise almost indispensable.

Nearly a hundred pages are devoted to the description of the birth and growth of the Church, the effect it had on pagan institutions, and the results of the breach made by the Protestant revolt are used to point out that the evils decried by Communists are equally distasteful to Catholics, who differ on this topic only as to the means of redress to be employed. The spiritual grounds for this divergence are duly emphasized, and the contrast between the principles advocated by the Vatican and the practice of the Comintern serves to clear the way for an admirable exposition of the Church's teaching on the duty of "*social ownership*" which is properly shown to be an outstanding contribution to political theory of to-day.

The Editor contributes a magisterial chapter on the development of the philosophy of the proletariat which places the ideas of Hegel, Marx and Lenin in their true subjective setting; while the final chapter, very well documented, sums up the activities of the anti-God campaign which, we may note with satisfaction, is admitted to be a failure by even its more ardent supporters.

The contributors, all of whom are priests, either holding chairs from which they expound their philosophy or editing reviews with the same object, cannot be blamed for the one blemish on this otherwise most helpful work. It has no subject index. It is to be hoped that, when the English edition which is contemplated comes to be published, this indispensable adjunct will not be omitted, and the work itself adapted, as far as is necessary, to conditions in this country.

H.K.

3—THE LIFE OF OUR LIFE¹

IT is natural that the career on earth of God Incarnate should constantly be written and rewritten by His followers, for its significance is inexhaustible and always unfolding. Even His Apostles were not content with one Life but must write four. The volumes under review, with the exception of the first, are but a few of recent attempts to develop that significance. The number of

¹ (1) *The Westminster Version of the Sacred Scriptures: The New Testament.* Vol. II. *The Gospel according to St. John.* By the Rev. W. S. Reilly, Doct. S. Script.; *The Acts of the Apostles.* By the Rev. Cuthbert Lattey, S.J. London: Longmans. Pp. lxviii, 333. Price, 10s. 6d. n. (2) *The Life of Jesus Christ in the Land of Israel and among its People.* By Dr. Franz M. Willam. Translated by Rev. Newton Thompson from the Fourth German Edition. London: Herder. Pp. xi, 488. Price, 15s. (3) *The Life and Teaching of Jesus Christ.* By Jules Lebreton, S.J. Vol. II. London: Burns, Oates & Washbourne. Pp. ix, 465. Price, 10s. 6d. (4) *Vie de Jésus.* By François Mauriac. Paris: Flammarion. Pp. 284. Price, 12.00 fr. n.

such publications to appear—we ourselves know of two Lives still in MS. form—is apparently limited only by the caution of publishers—a class often bitten and proportionately shy. Happily there seems, in regard to the books in question, no reason why they should fear for the success of their enterprises.

The second volume of the Westminster Version of the New Testament is not, of course, a new publication, since its two component parts—"The Gospel according to St. John," by Dr. O'Reilly of St. Mary's, Baltimore, and "The Acts of the Apostles," by Father Cuthbert Lattey of Heythrop, have already been issued separately. It may be recalled that the issue of the work in fascicle-form, twelve sections in all, was meant to suit the convenience of students and the amount of funds intermittently available; moreover, it had sometimes to wait upon the leisure of those concerned with its production and suffered besides from the interruption of the Great War. Hence an undertaking, which might have been finished by a competent staff, got together *ad hoc*, in say a year, has needed more than a score, and, although the volume under notice joins Vols. III and IV in the series, there still remains the issue of Vol. I ("The Synoptic Gospels") to conclude the entire work. St. Luke's Gospel, the last fascicle to be published separately, appeared in June last year; so we may hope that, before the end of this, the whole four volumes in their final form will be in the hands of readers. We are told that a single volume edition will follow, intended not so much for study as for devotional reading. Meanwhile, we cordially welcome this important instalment which is rich in interest of every sort—theological, historical, exegetical. St. John's Gospel stands apart from the rest as a more profound exposition of the character both of Redemption and of the Redeemer, and it calls for the careful and exact scholarship which Dr. O'Reilly has devoted to its understanding. The Acts, on the other hand, are of immense importance for the proper realization of the origins of the Church, and we can safely say that Father Lattey's wide reading, critical sense and historical knowledge have here produced an English version the like of which has never before been available to English Catholics. It is sometimes said that the "Westminster Version" costs too much, and certainly to those accustomed to editions of the Scriptures, the main material merit of which is their cheapness, it is something of a novelty to meet with a version whose principal aim is to produce the Sacred Writings in a fashion worthy of their character and which costs more to buy than many a modern novel. Yet there is nothing *de luxe* about the paper, print, format and binding of the Westminster Version: everything is good and becoming without being extravagant: the price is kept as low as possible, considering the very varied typography employed and the need of meticulous accuracy. The

result as seen in Volume II certainly deserves the support of all to whom the Scriptures are indeed the Word of God.

Dr. Franz Michel Willam's "Life of Jesus Christ" had a great success in its original German, and it is the fourth revised and enlarged German edition that Dr. Newton Thompson has "translated and adapted." We may say at once that the translator might well have "adapted" more freely and frequently; at times the language does not run smoothly and the sense is not easily grasped because of the use of obscure and general terms. The fault, however, may lie with the author. His plan is to tell the career of Our Lord by quoting continuously the Gospel narrative, arranged in a harmony, and commenting on each event and saying as they occur. The comments aim at reproducing the colour, form and whole atmosphere of each several episode and utterance, so that every nuance of meaning may be expressed. Dr. Willam displays a consummate knowledge of the Holy Land, its topography, its climate, its history, its inhabitants and their ways, and he employs this knowledge with great effect, throwing light upon many puzzling passages, and bringing before the mind circumstances which add point to the narrative. We have found his remarks judicious on the whole and illuminating: only occasionally a characterization seems unwarranted or an explanation useless. But no student or preacher can fail to benefit from a close study of the book. A useful index is provided to assist them.

In welcoming the first volume of Père Lebreton's great treatise on "The Life and Teaching of Jesus Christ," in December, 1934, we remarked upon its predominantly positive character. This marks the second and last volume also. Originally addressed to Catholic students, the treatment does not linger much on the apologetic side and takes comparatively little account of heretical estimates of Our Lord's career. But the author does most valuable work in expounding the theological bearing of His utterances and actions, with just such reference to His times as serves to make them more intelligible. And, of course, he makes good use of the researches of experts into the life-stories of historical Gospel personages, and shows himself well aware of the writings of other Catholic commentators, old and modern. This Life is not too long to form interesting devotional reading, nor too concise not to be of much help to the student. It is likely to become a favourite in its English dress.

The "Vie de Jésus," by M. François Mauriac of the Academy is not an exhaustive account of Our Lord's Life but rather a series of interpretative sketches by a gifted pen of His outstanding deeds and sayings, a "popularization" intended to put in an attractive form, for the reading of a hurried generation, the historic "meaning of Christ." The author has done this, but there is no reason for his indirect claim (*Préface*, pp. vii-viii) to have been

the first to strike the mean between the portraiture of a mere human being, however gifted, and a divine Person momentarily and imperfectly veiled in humanity. The feat has often been accomplished, though perhaps not with the vividness of vision and grace of language which we find here.

J.K.

4—THE CATHOLIC SOLUTION OF INTERNATIONAL PROBLEMS¹

IT may seem strange that an attempt is made to include in one short notice two books which treat apparently of Social Philosophy and an Examination of Conscience regarding Peace. But a brief reflection will show that each deals with the urgent problem of international relations, and the very diversity of treatment makes the common conclusions reached the more cogent and impressive. The philosopher analyses contemporary history and finds the need of a new spiritual background for thought: the individual examines his conscience and finds that he, too, needs a change of heart and a new outlook in international affairs. In short, the problem, for the unit as well as the mass, can be solved only by religion—there can be no true order or true peace without "Pax Christi in Regno Christi."

M. Lamberty is a philosopher who examines the validity of the various ideas and theories which have moulded Europe for the past twenty years. All these theories—Capitalism, Communism, State Absolutism—are vitiated by some trace of the materialistic conception of history till the whole world has become a chaos of conflicting social theories. M. Lamberty suggests that, though there is no sign yet of the new saviour of the world, the lines along which he must work are clear—the re-establishment of the spiritual values of life and a sane internationalism based on justice and charity.

M. Fessard reaches the same conclusion, but in a novel and very stimulating way. His book is not at all a textbook but a soliloquy wherein he examines his conscience to find his duty as a Catholic in regard to the problems of pacifism, nationalism, etc. The result is an intensely vivid and personal document written in the French which seems able to divest its personal pronouns of all trace of egotism. The author's approach to the subject is indicated in the introduction by a moving meditation on Ephesians xi, 13—19. "Ipse enim est Pax Nostra" is a constantly recurring *motif*, and in the end, an original thesis of Christian philosophy is constructed in which individuals, nations and the inter-

¹ (1) *Le Rôle Social des Idées*. By Max Lamberty. Bruxelles: Editions de la Cité Chrétienne. Pp. 277. Price, 12.00 fr. (2) *Pax Nostra—Examen de Conscience International*. By G. Fessard. Paris: Editions Grasset. Pp. xx, 464. Price, 18.00 fr.

national community are co-ordinated in the Mystical Body of Christ.

Is this a mere chimera, the unpractical dreamings of a zealot? M. Fessard is undoubtedly a zealous apostle, but his remorseless logic and clear-cut style show him to be the opposite of a vague idealist: indeed, he is merciless to himself in the way he parades the objections and difficulties for solution. The thorny questions of pacifism and nationalism are conciliated: then from an analysis of personality he deduces the necessity of a natural community of nations and is insistent to the point of vehemence on the necessity of justice and charity in international relations. His main thesis is that charity is the absolute ideal for nations as for individuals and it is on this point that he will probably find most critics. He seems to say that perfect charity would require a nation to sacrifice itself and yield absolutely to an unjust aggressor. Now given absolute unanimity in a nation and with many other qualifications, it is possible to defend that thesis, but in practice it is difficult to see how such charity would not always conflict with justice and the rights of others. Moreover, Papal documents make it clear that there is a true nationalism which should be defended, and the principle of entire non-intervention in another's affairs has been condemned. One cannot help feeling that, on this whole question of non-resistance both for individuals and nations, M. Fessard is in danger of laying too much stress on the interior motive of the will and minimizing the fundamental principle of the coercive power of rights.

These two books have provided Catholics with a sound philosophy and many practical principles to guide them in forming their conscience in international affairs. Their equipment will be complete if they are provided with material for answering the irreligious propaganda which is at the root of so much strife between nations.

J.S.C.

[This is happily furnished by M. Kologrivov's larger volume reviewed above—ED.]

5—THE REVISED CATHOLIC ENCYCLOPEDIA¹

IN issuing what is described as "a revised and enlarged edition" of the Catholic Encyclopedia the editors have undertaken a difficult task. They tell us in the preface that "so enormous is the change" which has come about in the world since 1914 that this republication "must be practically a new work." We learn that the plates for text, illustration and maps, are entirely new, and that:

Every article of the original edition has been scanned with

¹ *The Catholic Encyclopedia.* (Revised and enlarged edition.) New York: The Gilmary Society. Vol. I. Pp. 800. Cloth, price, \$6.25; or \$100 the set of 16 volumes.

a view to revising it; many articles of obsolete interest have been omitted; many needless repetitions have been avoided; many articles have been considerably condensed; many new articles added. A novel feature is definition, derivation, pronunciation of each title.

One might have thought that the very substantial additions to knowledge brought about by intensified research in all matters of ecclesiastical interest during the past twenty years would have furnished the board of editors with sufficient matter to cope with, but they have launched out upon an entirely new scheme of comprehensiveness. It seems only fair to describe this new development in their own words.

This edition [they tell us] is not only revised but enlarged, a Catholic, but also a general, work of reference. Unlike other religious or church Encyclopedias it was not originally limited to purely religious subjects, doctrine, scripture, morals, liturgy, church organization, law, statistics. It extended also to history, the achievements and biography of prominent Catholics, lay and clerical, in every field of human activity, exploration, law, literature, missions, philosophy and the sciences. So broad was its scope that it could without much additional material be made a work of general reference. Only persons, events, institutions of Catholic interest were treated in the original edition. The new treats of institutions, of men and women generally who have influenced religion, the Church, morality, or human society.

We are also told that though possessors of the original edition have been satisfied with its vast information, "they have not infrequently requested more in the realm of a general reference work." Of course it must be borne in mind that the English speaking Catholics in the United States outnumber by a considerable margin the Catholics of English speech in all the rest of the world put together. It is only natural that the producers should give the first place in their consideration to the requirements of their best market. It is difficult for a reviewer who has never been in contact with Americans in their own country to form an opinion of what may there be most helpful in the way of literature. Those who are acquainted with *Der grosse Herder* can readily believe that the German encyclopedia may be a work of great utility, not only as a dignified exposition of the Catholic view-point on many general and controverted matters, but also as a rival of Brockhaus or Meyers in providing scientific and historical information.

On the other hand, the purely secular side of this new edition of the Catholic Encyclopedia is not quite on a level with the miscellaneous contents of *Der grosse Herder*. One asks oneself who would seek information on such subjects as, say, Aluminium,

Antimony, Algæ, Algebra, Alligators, Alloy, Annealing, Angina Pectoris, etc., etc., in an Encyclopedia specifically Catholic. These are very short notices, and they are bound always to be very short if the contents of the more substantial articles of the old edition are to be retained. For the most part they do little more than repeat the information contained in the two published volumes of "Universal Knowledge"—an enterprise not further proceeded with.

Moreover, there are a number of the articles in the old edition which, as it seems to us, would have been greatly improved by a more thorough revision than has been accorded to them. The bibliographies in particular are decidedly inadequate. There is hardly a subject in which immense additions have not been made to knowledge in the course of twenty years. But, we repeat, the editors must chiefly look to the needs and desires of their own country. We only regret what appears a certain inadequateness in many of the matters treated, because the Catholic Encyclopedia is consulted by hundreds of readers who are not Catholics themselves, in order to learn the Catholic point of view and perhaps to pass judgment upon a Catholic lack of learning. Of the reference books accessible to all on the shelves of the British Museum Reading Room, there is hardly one—we speak from personal observation—more frequently consulted than the volumes of the Catholic Encyclopedia. Comfort, however, may be found in the thought that this is only the first volume out of sixteen. In new undertakings the first beginnings are apt to be hurried, and great improvement results when experience has been utilized and contributors have had time to take breath and revise their work more thoroughly. The material get-up of the new issue attains a high standard and it promises to be more easy to handle as well as more handsome than its predecessor.

H.T.

SHORT NOTICES

THEOLOGICAL.

IT would seem to be almost a truism that Christianity is essentially Christocentric, that our interest and love should be centred around the person of the God-man. Such, certainly, has always been the nature of Christian devotion; but what of Theology, the official science of the Church? Père Emile Mersch in *L'objet de la Théologie et le "Christus Totus,"* reprinted from *Recherches de Science Religieuse* (15 rue Monsieur, Paris: no price), claims that the modern statement of the object of Theology as being "God as God," though perfectly true, is not in accordance with the usage of the Fathers, who looked on it rather as being "the whole Christ"—in His divinity, His humanity, His mystical body.

Further he points out that such an idea is quite in line with the terminology of the early Scholastics, and suggests that such a view-point will prove illuminating for our Theology. "The God we seek to know is not the God of the philosophers and the pagans, He is the living God . . . who shows Himself in Christ." The suggestion is undoubtedly a stimulating one.

MORAL.

Mgr. Fulton J. Sheen in **The Moral Universe; A Preface to Christian Living** (Bruce Publishing Co.; Coldwell: 6s. 6d.), develops Christian ethics, from the mystery of the Nativity of Our Lord to the Resurrection, in the exalted and picturesque style with which his many volumes have made us so pleasurable acquainted. The chapters on Sin, the Judgment, and the Cross, are in our opinion particularly interesting, but we think that it would be more accurate to say that the essence of the religious life consists in union with God by charity, and the means of effecting that union is the faithful observance of the three vows of religion. Purity and cleanliness of heart are rather the effects than the essence of religious life. There is a beautiful and very timely section on Christian Marriage.

PHILOSOPHICAL.

Two new volumes of the series "Philosophie und Grenzwissenschaften," issued by the Innsbruck Institute for Scholastic Philosophy, call for notice. The first, **Der Zweck in der Philosophie des Franz Suarez**, by Dr. Julius Seiler, S.M.B. (Rauch. Sch. 7.20 or 4.50 r.m.), is a detailed study of the notion of "end" and finality in the thought of Suarez. As the author well remarks, Suarez is one of those writers who are often quoted and referred to, but all too little studied in themselves. He has succeeded in developing with thoroughness and clarity the fundamental notion of finality which underlies so much of Suaresian thought. He treats of "end" first of all *in abstracto* in its relation to causes of other kinds, to good and evil and to chance. The second part deals with the same notion but more concretely in its relation to man's "Streben" or purposive activity, as seen in the action of the human will, in God's co-operation and in moral effort. It is a very useful contribution to the history of philosophy and towards a fuller appreciation of one of the very greatest of all Scholastic thinkers.

The second, **Franz Brentano und die Scholastik**, by Dr. H. Windischer (Rauch. Sch. 3.60 or 2.00 r.m.) is a short introduction to the philosophy of Brentano. Brentano indeed merits further study. In the latter half of the nineteenth century his doctrine stands in sharp contrast to the prevailing Neo-Hegelianism and Positivism, and contains many elements of scholastic thought. His influence on modern German Phenomenology is very marked; he may almost be called the founder of that method of thinking, further developed by Husserl, Scheler and Heidegger. Dr. Windi-

scher deals briefly and well with the outline of his system, with the problems of truth, of knowledge and of values and with the relation of knowledge and faith. His general verdict (substantially a true one) is that Brentano's position is in the long run quite opposed to that of the Scholastics and largely subjective, a position that is more evident still in the later writings of his friend and follower, Husserl.

To "The Religion and Culture" Series, edited by Father Husslein and issued in America by the Bruce Publishing Co., has lately been added **A Preface to Life** (Coldwell: 6s. 6d.), by Father James, O.M.Cap. The work is meant to express the Christian philosophy of conduct and maintains that "a Christian starting from his Faith is obliged by the logic of argument to articulate his Faith, to develop its content and avail of its suggestions to meet the universe and life" (Page 73). The author counters all the arguments of those modern Realists, as they are called, who are the victims of the "unhappy paradox of living, and not believing that life is worth the candle" (Page 101). Like all the other writings of Father James this stimulating and profound work may be recommended especially to C.E.G. lecturers.

LITURGICAL.

We have received from Marietti of Turin, the first volume of a Manual of Ceremonies according to the Roman Rite, **De Sacris Functionibus; episcopo celebrante, assistente, absente** (12.00 l.). The purpose of its author, Father Moretti, has been to compile a concise and complete codex of ceremonies, and particularly of episcopal functions, according to rubrical prescriptions, Canon Law, and the most recent decrees and replies of the Roman Congregations. This first of four volumes, "De quibusdam notionibus sacram liturgiam respicientibus," deals in general with liturgical law, persons, places, functions. There is a copious alphabetical index, and special indices of references to the C.J.C. and the decrees of the Sacred Congregation of Rites. The second volume will treat in particular of the Divine Office and the Holy Sacrifice.

NON-CATHOLIC.

An interesting attempt to present the claims of Christianity to a young married couple is contained in the book called **Jack, Jill and God** (Methuen: 5s.) by R. A. Edwards. The work deals chiefly with the Existence of God, the Bible, Christ and the Christian Church. The author, not of course a Catholic, being persuaded that the young to-day "have assimilated from modern literature a profound disbelief in the claims of an authoritative church" conducts his argument accordingly. Though Catholics would not develop it on his lines, his endeavour to advocate morality under that handicap merits sympathy and consideration. We feel, however, his appeal to intuition and sentiment does not go

very far and cannot compare in cogency with the approach through reason and the insistence on the necessity of a divine guarantee to authenticate revelation. If one does not establish the truth and inspiration of Holy Scripture and allow Tradition its full share in apologetic, one is left with a structure lacking solid foundation.

HISTORICAL.

In Mexico, where the majority of the inhabitants are poorly educated peons, the task of a government propagandist is a light one. Twelve days were sufficient for Sr. Portes Gil, inspired by President Cardenas, to produce an historical "Study" purporting to disclose the criminal interference of the clergy in Mexican affairs from the time of Columbus up to 1934. Frequent reference to two strongly partisan history books would seem to have been all the research which went to the making of this pseudo-history; and where his sources had twisted facts, why not an extra twist for luck! Such "history" would be easy game for a less assiduous scholar than Sr. Felix Navarrete. In his hands, commentary—as seen in the volume *La Lucha Entre el Poder Civil y el Clero a la Luz de la Historia* (Revista Press, El Paso : \$3.00)—transcends devastating criticism and becomes a useful manual of apologetics for the harassed Mexican Catholic. But it seems a remote hope that it may receive adequate consideration from the readers of the original "History." The commentary is well documented throughout and there is a copious bibliography. This book and the occasion of it are interesting as showing the continuity of religious policy at least between the Calles and the Cardenas regimes.

BIOGRAPHICAL.

A delightful little book—*St. Thomas More for Children* (B.O. & W. : 1s.)—by Wilkinson Sherren, will please others besides those for whom it is written. Boy and girl readers will be specially interested in the school days of St. Thomas, and will learn exactly why it was that he was martyred. The style is simple and the get-up very attractive.

SOCIOLOGY.

The strikes which have become, in France, Belgium, Spain and other countries not under Fascist rule, a normal weapon in political warfare are a sign—one amongst many—that the Capitalist system, unless reformed out of all recognition, must presently perish. What, in democratic countries, is to take its place and prevent the worse evil of Communism or Totalitarianism afflicting their inhabitants? If wise and foreseeing these communities should follow the example of Portugal and Austria in adopting some form of corporative regulation of industry and agriculture. To this all-important subject the C.S.G. Year Book for 1936, *The Guild Social Order* (C.S.G. : 1s.), devotes a profound and careful discussion, embodying the

conclusions of many experts in social economy—those engaged in the *Semaine Sociale* of 1935, Father Raaijmakers, S.J., Father A. Muller, S.J., and Father E. Langdale, whose work is particularly valuable in taking account of conditions in this country in the past and at present, and the theories of English economists. The work may be called a development of the practical and constructive side of "Rerum Novarum," that wonderfully compact combination of right analysis and sound suggestion the value of which has not yet been fully appreciated even by Catholics. It behoves this generation, on whom may very well fall the task of bringing order out of industrial collapse, to study in these pages how Capital and Labour, too often grouped in rival camps, may combine and be friends to their mutual advantage.

The industrial system can never regain health until it has been freed from the poison of usury, in its wider sense, *i.e.*, the practice of making money in excess of services rendered or without rendering service at all, which at present is almost universally in vogue, unchecked by law or conscience, in the world of commerce. This is largely done by the manipulating of credit (token-money) by the comparatively few men in whose hands wealth is concentrated. On this abuse Father Drinkwater has preached a couple of sermons which, published with an Introduction and called **God or Mammon?** (B.O. & W.: 2d.), he flings down as a challenge to the Christian world. Our Catholic economists, at any rate, should take it up, for they cannot deny either the abuse or the fact that it is caused by man's free will and is therefore remediable.

Father Drinkwater is concerned with the poverty of the masses. Mr. Belloc in his **Essay on the Restoration of Property** (The Distributist League: 1s.) has in view their freedom. The two—competence and liberty—are logically distinct ideas although they have a necessary relation one to the other. You cannot be free if you are economically dependent or poor: if you are rich and so long as you are so, you are also economically free. It is more important, therefore to have property than to have freedom, for without it you are only free to starve or to sell your freedom for work. The desirability of diffusing ownership in view of the true prosperity of the State, Mr. Belloc discusses at great length and with conspicuous fairness to opponents: we recognize and welcome the clear analysis that produced that classic essay—*The Servile State*—so many years ago. Another useful book for our Study Clubs to work upon.

LITERARY.

The latest among the publications of the Catholic University of Milan is of more than ordinary interest, being a study in English literature, **La Gerusalemme Liberata nella Inghilterra di Spenser**, by A. Castelli ("Vita e Pensiero": 10 lire). His well-documented pages make an interesting monograph on the influence of Tasso upon our Elizabethans, and would be useful in

explaining the work of such a poet as Robert Southwell. There was more than mere chance in the fact that Tasso, with Lepanto and Catholic Christendom as his inspiration, could finish his epic in orderly fashion, while Spenser's great effort for the new religion, in spite of its beauties of detail, never found a satisfactory shape as an epic. There are a few slips with the English names in this work, as 'Godfrey Chaucer' on p. 17, but otherwise the technique is excellent.

MISCELLANEOUS.

Although a great deal of work has been put into the dissertation entitled **The Empirical Study of the Ideals of Adolescent Boys and Girls**, by Sister Mary Inez Phelan, M.A. (Catholic University of America, Washington, D.C.), it may be doubted whether the conclusions reached are of much practical use. An attempt has been made to find out what ideals children adopt, and how these ideals influence character-training. But a person's profession of his ideal can seldom be accepted at its face value, least of all the statements made by immature minds; although they may, by suggesting the influences encountered, be helpful as a means of guidance. Furthermore, the method of assessing results by the subjective estimates of the children, and the observations of the teachers over a brief period, cannot be wholly reliable. And again it may easily be dangerous to encourage a growing child who has yet to learn much about the relative values of things, to fix upon a definite figure as an ideal, and to model his life upon it. However, Sister Phelan's thesis will be of much interest to educators.

Joc, Colette and their friends are people one is always delighted to see reappearing in another of Vera Barclay's charming books, and the latest of the series, **Jane, Will You Behave?** (B. O. & W. : 3s. 6d.) comes up to all our expectations. Although it is primarily a story about camping which contains much useful information for beginners and might have been merely technical, it is as a matter of fact full of charm, and older as well as young readers will enjoy it. The amount of natural history which Miss Barclay manages to get into a tale of this kind is surprising, the beaver being especially dwelt upon because of its engaging and instructive ways, and many who have charge of the young will pick up many hints as to how to manage "difficult" children. The author has a real insight into the child mind.

PERIODICAL.

One marked feature of the "Catholic Worker" movement in New York is the endeavour to get the simple Catholic interested in, and even enthusiastic for the Liturgy of the Church. For this end certain Benedictine Oblates have issued a little monthly called **Liturgy and Sociology** (annual subscription, 4s.; Agents in England: "Libri Catholici," 16 Featherstone Buildings, London, W.C.1.) which engages not a few eminent writers to promote the double cause of baptizing modern industrialism and furthering

Liturgical worship. If Vol. I, No. 5, is an average specimen, it is well worth purchasing.

MINOR PUBLICATIONS.

The Holy Father's very important Encyclical **On the use and misuse of Films** (C.T.S.: 2d.), will surely be bought and read by all Catholics. The potentialities of the cinema for good and evil are, as the Pope says, so great that no crusader for the Christian morality can afford to ignore them. The Encyclical warmly praises the "Legion of Decency," which has done much to bring some moral restraint upon Hollywood. This praise should stimulate to fresh activity the similar organization started some years ago in our own country.

A useful addition to the apologetic series, **Is Religion a Necessity**, by Father Mathieu, S.J., is translated from the French by Father Borrett, S.J., while in the smaller format a little devotional book, **Magnificat**, containing prayers and meditations suggested by Our Lady's canticle, is taken from the private notes (translated by the Benedictines of Talacre) of Mother Mary Teresa of the Angels, the foundress of a French Carmel. A short sketch of the life of Mother Mary Teresa is prefixed. In the fiction series there is an excellent story, **When the Blind See**, by Ella M. Scrym-sour, which brings in Lourdes and points an unusual and useful moral when the hero is *not* cured, and **The Traitor**, by E. F. Shellard tells a stirring story of penal times, wherein a young man loses his life in saving that of a priest. In order to illustrate the Catholic doctrine concerning Baptism of Desire, **The Story of Philip Stone**, by Miss Anne Pritchard, describes how a Catholic, asked to help a dying man to meet death, set about overcoming the obstacles of the patient's false notions and the prejudices of his family. Having learnt about the Fatherhood of God, Our Lord's Divinity and some other truths, he dies unexpectedly, after having asked to see a priest. In the circumstances his Catholic instructor should have begun, we think, by insisting on the need of repentance and teaching him to make an act of contrition.

A beautifully illustrated pamphlet called **The Crib of the Nativity**, by the Rev. Sir John O'Connell, gives the history of the Crib from the time of St. Francis, with pictures taken from the collection at Munich, and develops the spiritual significance of the devotion. In the Lives of the Saints series Father J. P. Wadsworth tells the story of **Saint Cuthbert**, in a simple and interesting way. **The Gates of Heaven** gives a masterly summary of Christian doctrine from the Creation, adapted for children, who cannot easily reach a Catechism class. Another unusually attractive pamphlet, also for children, is **A Thank-You Book**, "penned and pictured" by Sister Caterina, O.P., intended to keep before the mind the duty of constant gratitude for daily gifts. The illustrations are quite exceptionally delightful. Captain T. W. C. Curd publishes a very striking piece of apologetic, through the C.T.S. of Ireland, called

The Greatest Gift in the World, and basing the claims of the teaching Church on the fact of the existence of God.

We desire again to call attention to the remarkable pamphlet published by the Catholic Association for International Peace, Washington, called **The Peace Action of Pope Benedict XV** (10 c.) which throws light on the failure of the Pope's intervention. It is founded on a larger book by Ritter Von Lama, who proves beyond doubt that the German Chancellor Michaelis, instigated by the Evangelical Alliance, was responsible for the prolongation of the War.

The **Catholic Mind** preserves as usual a number of most useful reprints, the issue for June 22nd contains an excellent paper by Joseph Clayton on "The Economy of High Wages," and that of July 8th an address by Father Gavan Duffy, S.J., on "Catholic Principles and War." The contents of No. 14 (July 22nd) are devoted to Communism, containing the Holy Father's warning against this menace uttered in his opening address at the Catholic Press Exhibition, Father Joachim Benson's strictures on "Class War" and a striking paper by the Hon. Harry McDevitt, "Communism Perverting Youth." The issue of August 8th reprints the Holy Father's Encyclical on the Cinema of which we have spoken above.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

BURNS, OATES & WASHBOURNE, LTD.,
London.

Jane, Will you Behave. By Vera
Barclay. Illustrated. Pp. 244. Price,
3s. 6d. *The Foundress of the Sisters
of the Assumption.* By C. C. Martin-
dale, S.J. Pp. xiii, 155. Price, 5s.

CATHOLIC SOCIAL GUILD, Oxford.

The Guild Social Order. Pp. 51.
Price, 1s.

CATHOLIC UNIVERSITY, Washington.
Naturalism in American Education.
By Geoffrey O'Connell. Pp. xi, 219.

CITÉ CHRÉTIENNE, Brussels.

Le Rôle Social des Idées. By Max
Lamberty. Pp. 277. Price, 12.00 fr.

COBDEN-SANDERSON, London.

*The Common Menace of Economic
and Military Armaments.* By W. E.
Rappard. Pp. 39. Price, 1s. n.

COLDWELL, LTD., London.

Reality and the Mind. By Rev.
Celestine N. Bittle, O.M.Cap. Pp. x,
390. Price, 10s.

ÉDITIONS "ALSATIA," Paris.

Voyages en Chrétienté. By Pierre
Lorson, S.J. Pp. 261. Price, 12.00 fr.

LITURGICAL PRESS, Minn., U.S.A.

Liturgy and Life. By Dom Rem-
bert Bularzik, O.S.B. Pp. 22. Price,
8 c. *The Breviary and the Laity.* By
the Rev. Rodolphe Hoornaert. Pp.
120. Price, 35 c. n.

LONGMANS, London.

The Secret of Childhood. By Maria
Montessori. Pp. vii, 279. Price, 7s. 6d.
n. *The Development of American
Business and Banking Thought, 1913
—1936.* By Charles C. Chapman, S.J.
Pp. xiii, 351. Price, 12s. 6d. n.

OUSELEY, London.

They that are Christ's. By Father
Dunstan, O.S.F.C. Pp. 189. Price,
3s. 6d.

ST. ALOYSIUS COLLEGE, Galle, Ceylon.
The Aloysian, 1935—1936. Illus-
trated. Pp. 286.

SHERD & WARD, London.

Wrestlers with Christ. By Karl
Pfleger. Pp. 297. Price, 7s. 6d. n.

TÉQUI, Paris.

Pensées Choisies. From Cardinal
Perraud. Edited by Henri Perreyve.
Seventeenth edition. Pp. ix, 235. *Car-
illons de Lourdes.* By René Gaell. Pp.
206. Price, 11.00 fr.

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